

المجتبى فى القراءات السبع

RULES PERTAINING TO
QIRA'AT-E-SAB'AH

QAARI ISMAIL I. ESSACK (R)

Al-Muntaqa
&
Al-Mustaba



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QIRA'AT-E-THALAATHAH

QAARI MUJUL ISLAM CHOWDHURY (H)

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Darul-Uloom Azaadville



In the marginalia:

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Biography of Qaari Ismail Essack (R)

(The following passage has been taken from my honorable teacher, Qaari Saleem Gaibie's book, The Qur'an- It's Oral Transmission.)

He is Ismā'īl ibn Muhammad ibn Ibrāhīm Ishāq. This scholar of the Qur`ān was born on 1955 C.E./1374 A.H. in Newclare, a suburb of Johannesburg, South Africa.

After spending 6 years with his parents, he went to board with his grandaunt where he started his primary schooling and madrasah studies. He later stayed with his grandfather where he continued his schooling and madrasah studies.

It was at a very young age that the love of the Qur`ān grew in the heart of Qāri Ismā'īl. Whenever he went home, his father would play recordings of the famous Sheikh `Abd al-Bāsīt `Abd al-Samad. Qāri Ismā'īl would listen attentively to these recordings and afterwards imitate them. He then went on to Mia's farm where he started his memorisation of the Qur`ān under the tutelage of the well known Hāfīth `Abd al-Rahmān Mia. Hāfīth `Abd al-Rahmān had a liking to Qāri Ismā'īl's sweet and skilled recitation and would often appoint him to perform the Maghrib Prayer. While memorising the Qur`ān at Mia's farm, he spent much of his time listening to the Qur`ān. After completing his memorisation at the proficient hands of Hāfīth `Abd al-Rahmān, he studied some

Islamic books and literature by Moulana ʿAbd al-Hamīd who had just returned from studies in India. He studied by Moulana ʿAbd al-Hamīd for 2 years before he also left for further studies at Dār al-ʿUlūm Dhabel in India around 1976.

At the Dār al-ʿUlūm in Dhabel he studied Arabic Nahw, Sarf, Fiqh, Tafsīr, Hadīth, Tajwīd, Qirāʿāt and other subjects. It was obvious the Qāri Ismāʿīl had a keen interest in Tajwīd and Qirāʿāt. It was at the hands of Qāri Ahmad Allah Bahākālpūrī that he completed the seven and the ten Qirāʿāt, the Shādh Qirāʿāt, as well as the many books in the field such as Jamāl al-Qurʿān, Khulāsah al-Bayān, al-Muqaddimah al-Jazariyyah, the Shātibiyyah, the Nashr, amongst others. At this time Qirāʿāt was not part of the curriculum and all the work had to be done in their free time. Yet, he gave his full attention to its study, to the extent that he completed the reading of these Qirāʿāt twice to his teacher. He was amongst the first group of students to study these Qirāʿāt at Dhabel, and was also of the first to get ijāzah from Qāri Ahmad Allah to teach.

During his stay at the Dār al-ʿUlūm, he continued practicing and improving his reading. At the 100th anniversary of the Dār al-ʿUlūm a crowd of about two hundred thousand people had gathered and the famous Sheikh ʿAbd al-Bāsīt was also invited to recite. While waiting for Sheikh ʿAbd al-Bāsīt to arrive they insisted that

Qāri Ismā'īl should also recite. Reluctantly he agreed to recite after much persistence from the organisers. Sheikh ʿAbd al-Bāsīt arrived as Qāri Ismā'īl was imitating his recitation of Sūrah al-Takwīr. Sheikh ʿAbd al-Bāsīt was impressed with his recitation, hugged him afterwards and made much duʿā` for him.

Besides the sciences of the Qur`ān which kept Qāri Ismā'īl busy, he also had a strong affiliation with tasawwuf, taking bay`ah (pledge) to Mufti Mahmūd. He was very punctual with his litanies and prayers.

In 1982 he completed his studies in Dhabel, India, and returned to South Africa. Initially Hāfith ʿAbd al-Rahmān Mia requested that Qāri Ismā'īl become the Imam at one of the local mosques. However, he responded to the request of Moulana ʿAbd al-Hamīd and took up a post at a madrasah in Azaadville. At that time the madrasah was still in its beginning stages, operating from a house on Kismet Street. They later moved to the premises where the Institute for Higher Arabic and Islamic Studies (Dār al-ʿUlūm al-ʿArabiyyah al-Islāmiyyah) is currently situated.

One week before taking up his post in Azaadville he got married. At age of 27, on a Friday night, 2 Shawwāl 1403/23 July 1982, his nikāh (wedding ceremony) was performed by his teacher, Hāfith ʿAbd al-Rahmān Mia, in the Kerk Street Mosque, Johannesburg.

He started teaching hifth, Tajwīd, and some basic Islamic books, alongside correct Qur`ānic recitation. After the premises of the madrasah was moved, he became the head of the Tajwīd and Qirā`āt faculty. He had a strong love for all the students at the institute, often saying that the students were like flowers blooming in the madrasah. When it was vacation and all the students returned home, he felt that the spiritual radiance (nūr) of the institute was absent. When asked how many children he had, he would reply, “six hundred,” regarding every student of the madrasah as his own. He had a sincere concern for the Islamic well being of every student, holding all, even the youngest of them, in high esteem.

Qāri Ismā`īl was known for his sincerity, dedication to Qur`ānic teachings, and punctuality. Though he never stated it, everyone noted that Qāri Ismā`īl dedicated much of his free time to those who needed extra lessons and training. It was his life’s mission that every Muslim be able to recite the Qur`ān correctly. Due to his devoted concern and dedication, many benefited from him all over the world, including students from America, Canada, England, Reunion, Malaysia, Thailand, New Zealand, and many African countries.

Besides his work at the madrasah, he also organised many Qirā`āt programs and workshops all over South Africa. These programs

were run on a regular basis until a few of his students took the reins and established the organisation Sout al-Qur`ān for the running of all these programs. It may thus be said that he was instrumental in the shaping of this organisation, which has grown to achieve many successes in spreading the Qur`ān throughout South Africa as well as its neighbouring countries.

His habits included waking up for Tahajjud Prayer, reading his litanies, and then proceeding to the mosque about half an hour before the Fajr Prayer. He was also very particular with his afternoon nap. After the `Ishā` Prayer, he would gather his family and spend time with them. In the 29 years that he was married, he never raised his voice at his family. Qāri Ismā`īl had a unique way and used a great deal of wisdom in providing solutions to problems. His doors were always open for guests, and went out of his way to feed them and make sure that they were comfortable. He would always visit the sick, the pious and maintained strong family ties by visiting his family members often.

When on travels with his family, he would make sure that he held at least one Qur`ān program in which he would recite Qur`ān, encourage people to study the Qur`ān and to learn its correct recitation. His concern was not only for males, but for females as well. Prior to his demise, he taught many of the womenfolk in his

family Tajwīd via his book, Tajwīd for Beginners. In this manner his legacy would continue amongst the womenfolk as well.

On Sunday 14 Rajab 1431/27 June 2010, Qāri Ismāʿīl waited for his sons to come home. As if he knew that it was his last, he called his sons and gave them advice concerning family ties, suppressing their anger, and so forth. Though he was not feeling well, he also completed the last ten pages of the Shātibiyyah with some of his students. Upon its completion, he requested that the students pray for his health as well. He had patiently endured two months of continual sickness, and was showing a promising recovery. After ʿIshā` Prayer, Qāri Ismāʿīl gathered his entire family and they spoke to one another. He also told them that he had just completed the Shātibiyyah with some students. He subsequently started preparing for the next day's Jazariyyah lesson. Contrary to his normal habit, he bathed before retiring to bed that night. At 1:45 am of Monday morning, Qāri Ismāʿīl Ishāq experienced difficulty breathing, and soon thereafter left this world uttering

his firm conviction that there is no deity besides Allah, and that Muhammad ﷺ is his Messenger. His body was bathed during that time of the morning when he usually stood up for the Tahajjud Prayer. He had a beautiful smile on his face, as if in a serene and peaceful sleep.

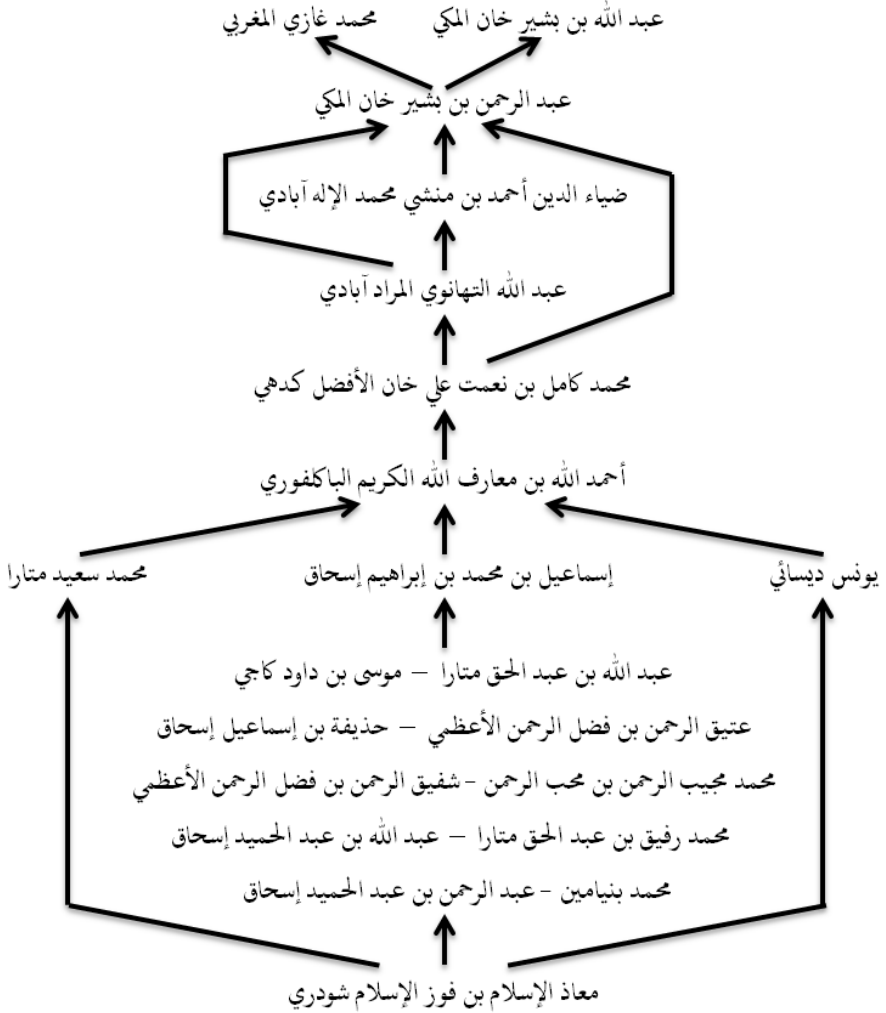
In spite of his illness prior to his demise, he continued teaching all his regular classes. At times he would request the students to come to his house if he was not able to go to the class. Qāri Ismā'īl passed away early Monday morning on 15 Rajab 1431 A.H./28 June 2010. May Allah grant him a high abode in paradise.

Written works:

- Tajwīd for beginners – this book is being taught in many places in South Africa as well as internationally. It has also been translated into Arabic, Urdu, French and other languages.
- Pearls of the Noble Qur`ān – this is a translation of an Urdu work which outline the lives of the seven qurrā` and their fourteen transmitters.
- Al-Mujtabā – this work outlines the rules for the seven Qirā`āt.
- Tuhfah li al-Qārī – an extensive work on Tajwīd, Waqf, Rasm, and other matters pertaining to Qur`ānic recitation.
- Editing of Khulāsah al-Bayān by Diyā` al-Din al-Ilāha Ābādī.
- Editing of al-Muqni` by Abū `Amr al-Dānī.

Author's Chain of Transmission

(The chain thereafter to Nabi ﷺ is well known and documented.)



Note: For purpose of brevity, I have sufficed on mentioning my chains of transmission via Qaari Ahmadullah only.

Preface

الحمد لله الذى اودع جميع العلوم فى القرآن ثم انزله على سبعة احرف ليتيسر قراءته لاهل الايمان ، و الصلوة و السلام على افصح رسله محمد سيد ولد عدنان ، الذى قال هون على امتى قراءة القرآن ، و على آله و اصحابه الذين ادواها بالتجريد و الاتقان ، اولئك هم اولوا البر و الاحسان ، حتى وصلت الينا بالتحقيق و الايقان

It should be known that ‘Ilmul Qira’at is that science in which the different modes of the words of the Qur’aan are discussed. These differences are of two types.

Firstly, that in which a general (*kulli*) rule applies, and could be applied throughout the Qur’aan, which is known as *usooli ikhtilaaf*. Secondly, that in which a general rule could not be applied, and is not applied throughout the Qur’aan, which is known as *farshi ikhtilaaf*.

The subject matter of ‘Ilmul Qira’at is to discuss the variations in the words of the Qur’aan. The purpose and objective of ‘Ilmul Qira’at is the preserving and correct pronunciation of the words of the Qur’aan, and also to know the Qira’at of the various Qurraa. The ikhtilaaf that is narrated by an Imaam is known as Qira’at. And that which is narrated by a Raawi is known as Riwaayah. And that which is narrated by the student of the Raawi is known as Tareeq.

The *ikhtilaaf* and *usool* in this kitaab is written according to the *Tareeq* of Imaam Shaatibi.

بسم الله الرحمن الرحيم

حامدا ومصليا ومسلما وبعد

Having studied the rules of Sab'ah from this book under my esteemed teacher, Mufti Mujibur Rahman, and seeing how simply put the rules were, I longed for someone to compile something similar for the rules of Thalaathah. While teaching my beloved student, Qaari Sadeekur Rahman, he suggested that I should take up this task. From that moment, I had the intention to compile something but that only came to fruit five years later when I was teaching my dear classmates, Mufti Tareque Ahmed, Mufti Mirza Mahmood Baig and Mufti Mahomed Yasser Iunus Hussien. May Allaah reward them abundantly for motivating me to go ahead with this task. May Allaah reward Qaari Ismail Essack on our behalf. Throughout the book, I have tried my best to follow the format and methodology of Qaari Ismail Essack. I have also transliterated the Arabic words used by Qaari Ismail Essack into Roman English.

The *ikhtilaaf* and *usool* in this kitaab is written according to the *Tareeq* of Durrah as compiled by Imaam Ibn Al-Jazari.

A brief biography of the Qurra and their Ruwaat (narrators)

It is just appropriate to first discuss the seven pious Imaams and their Ruwaat (narrators) from whom the various authentic Qira'at are narrated and established. Therefore, before beginning the kitaab we will very briefly discuss their pious lives and sacrificial services, which they rendered in the preservation and enhancement of this great science.

First Imaam

His name is Naafi' ibn 'Abdir Rahmaan ibn Abi Nu'aym Al-Madani. He is famously known as the Imaam of Daarul Hijrah. He studied Qur'aan and Hadeeth from approximately 70 (seventy) Taabi'een.

Amongst whom is 1) Abu Ja'far Yazeed ibn Qa'qaa', 2) Shaybah ibn Nassaah Al-Qaadhi, 3) 'Abdur Rahmaan ibn Hurmuz Al-A'raj, 4) Muslim ibn Jundub Al-Huzali and 5) Yazeed ibn Roomaan.

They in turn acquired this science from 1) Abu Hurairah, 2) Ibn 'Abbaas and 3) 'Abdullaah ibn 'Ayyaash who in turn acquired from Ubayy ibn Ka'b and he from Rasulullaah (S). Hence, the Qiraa'ah of Imaam Naafi' is narrated via three links up to Nabi Kareem (S).

Imaam Naafi' was born in the year 70 hijri in Madeenah Munawwarah and passed away in the year 169 hijri at the age of 99 in the era of Haadi Billaah. His qabr is in Jannatul Baqee'.

Imaam Naafi' is the ustaadh of Imaam Maalik in Qira'at. Imaam Naafi' was most proficient in both 'Ilm of Qira'at and Rasmul Khatt (script) of the Qur'aan in his time.

After the era of the Tabi'een, all people turned to him in the field of Qira'at. For seventy years, he imparted the knowledge of the Qur'aan.

Sa'eed ibn Mansoor said that I heard Imaam Maalik ibn Anas saying that the Qira'at of Imaam Naafi' is according to the sunnah.

Abdullaah ibn Ahmad ibn Hanbal says that he asked his father, "Which Qira'at is more preferred by you?" He replied, "The Qira'at of Madeenah." He then asked, "If that is not accessible?" He then replied, "The Qira'at of Imaam 'Aasim."

Whenever Imaam Naafi' would utter anything, a fragrant smell would emanate from his blessed mouth. When asked whether he used any fragrance, he would reply in the negative, and explained, "Once I beheld Nabi Kareem (S) in my sleep, reciting some ayaat

into my mouth. From that time onwards this fragrance emanates from my mouth.”

Imaam Naafi’ had many students and narrators, but ‘Allaamah Shaatibi has mentioned only two of them namely, Qaalon and Warsh.

First Rawi:

His name is Qaalon Abu Moosa ‘Eesaa ibn Meena Al-Madani. ‘Eesaa is his name and Qaalon is his title. According to the dictionary, *qaloon* is something that is beautiful, par excellent. He acquired this title because of the beauty of his recitation.

He was the adopted son of Imaam Naafi’. Qaalon was stone deaf, he could not even hear the sound of thunder. However, he could hear the reading of the Qur’aan. He was the Qaari of Madeenah Munawwarah after Imaam Naafi’

Qaalon was born in the year 120 hijri and passed away in the year 220 hijri at the age of 100 years in Madeenah Munawwarah. He is buried in Jannatul Baqee’.

Second Rawi:

His name is Warsh Abu Sa'eed 'Uthmaan ibn Sa'eed Al-Misri. According to the dictionary, *warsh* describes something that is white. Because of the fairness of his complexion, he was called by this title.

He traveled all the way from Misr (Egypt) to study under the tutorship of Imaam Naafi' in Madeenah Munawwarah. He returned to Misr in the year 155 hijri. Warsh became the Qaari of Egypt, and for 42 years he taught the Qur'aan.

Warsh was born in the year 110 hijri and passed away in the year 197 hijri at the age of 87 years in Misr.

Second Imaam

He is ‘Abdullaah ibn Katheer ibn ‘Amr ibn Faazaan Al-Makki At-Taabi’ee, popularly known as Ibn Katheer.

He studied the Qur’aan from 1) ‘Abdullaah ibn Saaib Al-Makhzoomi, 2) Mujaahid ibn Jubair and 3) Dirbaas mawlaa Ibn ‘Abbaas. ‘Abdullaah ibn ‘Abbaas studied the Qur’aan from Ubayy ibn Ka’b and ‘Umar ibn Khattaab. In the same way, Mujaahid and Dirbaas studied the Qur’aan from 1) Ubayy ibn Ka’b, 2) Ibn ‘Abbaas and 3) Zaid ibn Thaabit. They in turn studied the Qur’aan from Nabi Kareem (S). Hence, the Qira’at of Ibn Katheer is linked to Nabi Kareem (S) via two chains of narrators.

Imaam Shaafi’ee is from amongst the students of Ibn Katheer. Ibn Katheer had many students but two were chosen to be his narrators. Both, Bazzi and Qunbul narrate from him indirectly.

Ibn Katheer was born in the year 45 hijri in Makkah and passed away in the year 120 hijri at the age of 75 in Makkah.

First Rawi:

He is Abul Hasan Ahmad ibn Muhammad Al-Bazzi, popularly known as Bazzi. For forty years he was the Mu'ezzin and Imaam of the Haram in Makkah. After Ibn Katheer, he became the Qaari of Makkah.

Bazzi studied the Qur'aan from 'Ikrimah ibn Sulaymaaan Al-Makki and he in turn studied from Shibl and he in turn from 'Abdullaah ibn Katheer. Thus, the Qira'at of Bazzi is linked to Ibn Katheer via two narrators.

Bazzi was born in 170 hijri and passed away in 240 hijri at the age of 70 years.

Second Rawi:

He is Abu 'Amr Muhammad ibn Abdir Rahmaan, popularly known by the title Qunbul. According to the dictionary, Qunbul is something hard and strong. After Bazzi, Qunbul became the Qaari of Hijaaz.

He studied the Qur'aan from Abul Hasan Ahmad ibn Muhammad Qawwaas, and he in turn studied from Abul Ikhreet Wahb ibn

Waadhih, and he in turn studied from Ismaa'eel ibn 'Abdullaah Qist, and he in from Shibl and he in turn from Ibn Katheer. Thus, the Qira'at of Qunbul is linked to Ibn Katheer via four narrators.

Qunbul was born in 195 hijri and passed away in 291 hijri in Makkah at the age of 96.

Third Imaam:

He is Abu ‘Amr ibn ‘Alaa ibn Abdillaah Al-Basri Al-Maazini. His name is Zubbaan and is popularly known as Abu ‘Amr. He was a great ‘Alim in nahw (syntax) and lughah. Abu ‘Amr acquired his Qur’aan from many Tab’ieen. Amongst them are: 1) Abu Ja’far Yazeed ibn Qa’qaa’, 2) Hasan Basri, 3) Shaybah ibn Nassaah, 4) ‘Ikrimah ibn Khaalid and 5) Sa’eed ibn Jubair, etc.

Hasan Basri and others studied the Qur’aan from Abul ‘Aaliah and he in turn from ‘Umar ibn Khattaab and Ubayy ibn Ka’b, and they in turn from Nabi Akram (S). Thus, the Qira’at of Abu ‘Amr Al-Basri is linked to Nabi Akram (S) via three narrators.

Abu ‘Amr was the Qaari of Basrah. He was proficient in Qira’at, lughah, sarf, nahw, taareekh, ansaab and ash’aar, etc. Even though he was learned and had profound knowledge, he says that he had never narrated a single letter of the Qur’aan on his own accord, without a sanad.

He was born in 68 or 69 hijri and passed away in 154 or 155 at the age of 86. Abu ‘amr has many students, but two were chosen.

First Rawi:

He is Abu ‘Amr Hafsa ibn ‘Umar ibn Abdil Azeez ibn Sahbaan Al-Azdi An-Nahwi, popularly known as Doori. He was blind.

Doori studied the Qur’aan from Yahyaa Al-Yazeedi and he in turn from Abu ‘Amr Al-Basri. Thus between Doori and Abu ‘Amr Al-Basri there is only one link. Doori was the first person to compile a kitaab on Qira’at.

Doori was born in approximately 150 hijri and passed away in 246 or 250 hijri in Makkah at the age of approximately 96.

Second Rawi:

He is Abu Shu’ayb Saalih ibn Ziyaad ibn Abdillaah ibn Ismaa’eel As-Soosi, popularly known as Soosi. Soosi studied the Qur’aan from Yahyaa Al-Yazeedi, and he in turn from Abu ‘Amr Al-Basri. Thus between Soosi and Abu ‘Amr Al-Basri there is only one link.

Soosi was born in approximately 171 hijri and passed away in 261 at the age of 90.

Fourth Imaam

He is ‘Abdullaah ibn ‘Aamir ibn Yazeed ibn Rabee’ah Al-Yahsabi, popularly known as Ibn ‘Aamir. Ibn ‘Aamir was the Imaam of the Jami’ masjid in Damascus and was also appointed the Qaadhi (judge) there. He was an illustrious Tabi’ee. Ibn ‘Aamir was the Qaari of Damascus. He studied the Qur’aan from ‘Uthmaan ibn ‘Affaan and he in turn from Nabi Kareem (S). Thus, the Qira’at of Ibn ‘Aamir is linked to Nabi Kareem (S) through just one link.

Ibn ‘Aamir was born in 8 hijri and passed away in 118 hijri in Damascus at the age of 110.

Ibn ‘Aamir too, had many students, but from among them, two became famous, Hishaam and Ibn Zakwaan.

First Rawi:

He is Hishaam ibn ‘Ammar ibn Sulami Ad-Dimashqi. He studied the Qur’aan from Yahyaa ibn Haarith Az-Zimmaari, and he in turn from Ibn ‘Aamir Ash-Shaami. Thus, the Qira’at of Hishaam is linked to Ibn ‘Aamir Ash-Shaami via one narrator. Hishaam was the Qaari, Muhaddith and Mufti of Damascus.

Hishaam was born in 153 hijri and passed away in Damascus in approximately 245 hijri at the age of 92.

Second Rawi:

He is ‘Abdullaah ibn Ahmad ibn Basheer ibn Zakwaan Al-Qurashi Ad-Dimashqi, popularly known as Ibn Zakwaan. He studied the Qur’aan Ayyub ibn Tameem At-Tameemi, and he in turn from Yahyaa ibn Haarith Az-Zimmaari, and he from Ibn ‘Aamir Ash-Shaami. Thus, the Qira’at of Ibn Zakwaan is linked to Ibn ‘Aamir via two narrators. After Hishaam, Ibn Zakwaan was the Qaari of Damascus.

Ibn Zakwaan was born in 173 hijri and passed away in 242 hijri at the age of 69.

Fifth Imaam

He is Imaam ‘Aasim ibn Abin Najood Al-Koofi. Imaam ‘Aasim is amongst the *asaatizah* of Imaam Abu Haneefah. Imaam ‘Aasim is an illustrious Tabi’ee.

He studied the Qur’aan from Abu ‘Abdir Rahmaan ibn Habeeb As-Sulami, and he in turn from Hadhrat ‘Uthmaan, and he in turn from Nabi Kareem (S). Imaam ‘Aasim also studied the Qur’aan from 1) Hadhrat ‘Ali, 2) Ubayy ibn Ka’b, 3) ‘Abdullaah ibn Mas’ood and 4) Zaid ibn Thaabit and they in turn from Nabi Kareem (S). Thus, the Qir’at of Imaam ‘Aasim is linked to Nabi Kareem (S) via one chain.

Imaam ‘Aasim passed away in approximately 127 hijri. The two narrators of Imaam ‘Aasim viz. Shu’bah and Hafs are most famous.

First Rawi:

He is Abu Bakr Shu’bah ibn ‘Ayyaash ibn Saalim Al-Asadi, popularly known as Shu’bah. In his lifetime, Shu’bah had completed eighteen thousand times the recitation on of the Qur’aan.

He was born in 95 hijri and passed awa 193 hijri in Koofa at the age of 98.

Second Rawi:

He is Abu ‘Amr Hafs ibn Sulaymaan Al-Koofi, popularly known Hafs. He was the adopted son of Imaam ‘Aasim. The Riwayah of Hafs is the most famous, and read practically throughout the world with the exception of a few countries in Northern Africa.

Hafs was born in 90 hijri and passed away in 180 hijri in Koofa at the age of 90.

Sixth Imaam

He is Hamzah ibn Habeeb ibn ‘Ammaarah ibn Zayyaat At-Tameemi. Imaam Hamzah studied the Qur’aan from Abu Muhammad Sulaymaan ibn Mahraan Al-A’mash and he in turn from Abu Muhammad Yahyaa ibn Withaab and he in turn from Abu Shibl ‘Alqamah ibn Qays, and he in turn from ‘Abdullaah ibn Mas’ood and he in turn from Nabi Kareem (S). Thus, the Qira’at of Imaam Hamzah is linked to Nabi Kareem (S via four narrators. Imaam Hamzah was the Qaari of Koofa after Imaam ‘Aasim and Sulaymaan Al-A’mash.

He was also an expert in Hadith, nahw and meeraath. Imaam Hamzah was also very pious and abstinent. Imaam A’zam Abu Haneefah says that Imama Hamzah has surpassed us in both, ‘Ilm Qira’at and ‘Ilm Faraaidh.

Imaam Hamzah was born in 80 hijri and passed away in approximately 156 hijri in Koofa at the age of 76. Imaam Hamzah too had two famous narrators.

First Rawi:

He is Abu Muhammad Khalaf ibn Hishaam ibn Tha'lab Al-Bazzaar. Khalaf studied the Qur'aan from Sulaym, and he in turn from Imaam Hamzah. Thus, between Khalaf and Imaam Hamzah there is only one narrator.

Khalaf was born in 150 hijri and passed away approximately in 220 hijri at the age of 70.

Second Rawi:

He is Abu 'Eesaa Khallaad ibn Khaalid As-Sairafi, popularly known as Khallaad.

He too, studied the Qur'aan from Sulaym, and he in turn from Imaam Hamzah. Thus between Khallaad and Imaam Hamzah, there is only one narrator.

Khallaad passed away in 220 hijri.

Seventh Imaam

He is Abul Hasan ‘Ali ibn Hamzah Al-Kisaaee, popularly known as Kisaaee. Together with being a great Qaari, Kisaaee was an expert in nahw as well. *Kisaa* is a blanket, he became known as is Kisaaee because he used a blanket for *ihraam*. He read the Qur’aan four times to Imaam Hamzah.

Kisaaee was born in 119 hijri and passed away in 189 hijri on his journey with Haaron Ar-Rasheed to Khuraasaan. Imaam Muhammad, the great faqeeh, his first cousin, is buried together with him. Hence, Haaron Ar-Rasheed commented that we here buried both, the Qur’aan and fiqh here. Kisaaee too had two famous narrators.

First Rawi:

He is Abul Haarith Layth ibn Khaalid Al-Marwazi Al-Baghdaadi, popularly known as Abul Haarith. He was most liked by Imaam Kisaaee and his famous student.

Abul Haarith passed away in 240 hijri in Baghdaad.

Second Rawi:

He is Abu 'Umar Hafs ibn 'Umar Ad-Doori. He is the same Doori who is the Raawi of Abu 'Amr Al-Basri.

-(Muntaqa)-

Eighth Imaam

He is Yazeed ibn Al-Qa'qaa' Al-Makhzoomi Al-Madani, popularly known as Abu Ja'far. He was a Taabi'ee.

Imaam Abu Ja'far was the Imaam of Madeenah. He was very reliable and trustworthy. He had great expertise in Hadith and fiqh. He would issue legal verdicts.

He would fast one day and not fast the next; i.e. the fast of Dawood (A). He continued doing this for a long period of time; a student of his once asked him about this to which he replied, "I have done this to train myself over the servants of Allaah."

He would pray four rak'ahs in the middle of the night, in every rak'ah he would recite Al-Faatihah and a chapter from the "Tuwaal Al-Mufassal". After praying, he would supplicate for himself, for the Muslims, for each of his students, and for anyone who recited his Qiraa'ah.

According to some narration it is reported that he recited to Zaid ibn Thaabit. Zaid ibn Thaabit once took him to Ummu Salamah, the

wife of Prophet (S), she wiped his head and supplicated for him for goodness. It is also narrated that he prayed behind Ibn 'Umar.

From amongst his students was Imaam Naafi. Ibn Wirdaan and Ibn Jammaaz preserved his Qiraa'ah.

Imaam Naafi' narrates, "When Abu Ja'far was washed after his death, everyone saw something similar to a page of the Mus-haf between his throat and his chest. Anyone who was present had no doubt that this was the light of the Qur'aan."

Imaam Abu Ja'far left for his eternal abode in 130 A.H.

First Rawi:

He is 'Eesaa ibn Wirdaan Al-Madani. His agnomen was Abul Haarith. His title was Al-Hazzaa.

He was a student and classmate of Imaam Naafi'. Imaam Qaloon was from amongst his students. He breathed his last in the 160s A.H.

Second Rawi:

He is Abu Rabee' Sulaimaan ibn Muhammad ibn Muslim ibn Jammaaz Az-Zuhri Al-Madani. He recited in the Ahruf of Imaam Abu Ja'far and Imaam Naafi'. He passed away in the late 170s A.H.

Ninth Imaam

He is Abu Muhammad Ya'qoob ibn Is'haaq ibn Zaid ibn 'Abdillaah ibn Abi Is'haaq Al-Hadhrami Al-Basri.

Imaam Ya'qoob was the most learned of his time in regards to Qira'at and Riwaayah, language and speech, and jurisprudence. He heard the Ahruf from Imaam Hamzah and Imaam Kisa'ee.

He was the Imaam of Jaami' Al-Basrah for many years. He was the Qaari of Basrah after Imaam Abu 'Amr.

Imaam Ya'qoob was very noble and god-fearing. He was pious and abstinant. Once a man stole his cloak while he was in Salaah, the man later returned it while he was still in Salaah; upon completion of the Salaah, he was informed of this but he said he did not know of it.

Many people narrated from him, amongst them were Abu Haatim As-Sijistaani and Abu 'Umar Ad-Doori. His two famous narrators are Ruwais and Rawh.

He was born in 167 A.H. He passed away in 250 A.H. at the age of 88. His father and grandfather also passed away at the age of 88.

First Rawi:

He is Abu Abdillaah Muhammad ibn Al-Mutawakkil Al-Luluee Al-Basri, popularly known as Ruwais. He was one of the most excellent students of Imaam Ya'qoob.

Imaam Ruwais breathed his last in Basrah in the year 238 A.H.

Second Rawi:

He is Abul Hasan Rawh ibn 'Abdil Mumin Al-Huzali Al-Basri An-Nahwi. Imaam Rawh breathed his last in either 234 A.H. or 235 A.H.

He studied the Ahruf under Ahmad ibn Moosaa and 'Abdullaah ibn Mu'aaz, they both studied under Abu 'Amr Al-Basri. Imaam Al-Bukhaari narrates Hadeeth from him in his Saheeh.

Tenth Imaam:

He is Abu Muhammad Khalaf ibn Hishaam ibn Tha'lab Al-Bazzaar.

He is the same Khalaf who is the Raawi of Imaam Hamzah.

First Rawi:

He is Abu Ya'qoob Is'haaq ibn Ibraaheem ibn 'Uthmaan ibn 'Abdillaah Al-Marwazi Al-Baghdaadi Al-Warraaq.

He narrated Qiraa'ah from Imaam Khalaf. From amongst his students are his son, Muhammad, Muhammad ibn 'Abdillaah An-Naqaash, and Ibn Shanabooz.

He passed away in 286 A.H.

Second Rawi:

He is Abul Hasan Idrees ibn 'Abdil Kareem Al-Haddaad Al-Baghdaadi.

He narrated from Imaam Khalaf his Qiraa'ah and his Riwaayah. From amongst his students are Muhammad ibn Ahmad ibn Shanabooz, Moosaa Al-Khaaqaani, Muhammad Al-Bukhaari, and Muhammad Ar-Raazi.

He was born in 200 A.H. He breathed his last on the day of 'Eid Al-Adhaa of the year 293 A.H.

Rumooz (symbols) used for the Qurraa

The *rumooz* (symbols) are of three types:

1. Ramz Harfi Mufrad
2. Ramz Harfi Murakkab
3. Ramz Kilmi

1. Ramz Harfi Mufrad is that symbol, through one letter, one Qaari or Raawi is indicated, as follows:

Second Raawi	First Raawi	Imaam	رمز	
(ج) ورش	(ب) قالون	(ا) نافع مدني	ابج	1
(ز) قبل	(هـ) بزي	(د) ابن كثير مكي	دهز	2
(ي) سوسي	(ط) دوري	(ح) ابو عمرو بصري	حطي	3
(م) ابن ذكوان	(ل) هشام	(ك) ابن عامر شامي	كلم	4
(ع) حفص	(ص) شعبه	(ن) عاصم	نصع	5
(ق) خلاد	(ض) خلف	(ف) حمزة	فضق	6
(ت) دوري	(س) ابو الخارث	(ر) كسائي	رست	7

(ج) ابن جماز	(ب) ابن وردان	(ا) أبو جعفر مدني	ابج	8
(ي) رَوْح	(ط) رويس	(ح) يعقوب بصري	حطي	9
(ق) إدريس	(ض) إسحاق	(ف) خلف	فضق	10

Ramz Harfi Murakkab is that symbol by which more than one Qaari is indicated, as follows:

ثخذ	(ث) كوفيين	(خ) علاوه نافع	(ذ) شامى و كوفيين
ظغش	(ظ) مكى و كوفيين	(غ) بصري و كوفيين	(ش) اخوين يعنى حمزة و كسائي

2. Ramz Kilmi is a word by which one or more Qaari is indicated, as follows:

صُحْبَةٌ	حمزة 'كسائي شعبة	صِحَابٌ	حمزة 'كسائي حفص
عَمَّ	نافع و شامى	نَمَا	مدن ' مكى بصري
حَقٌّ	مكى و بصري	نَقَرٌ	مكى ' بصري شامى
جَرْمِيٌّ	نافع و ابن كثير	حِصْنٌ	نافع و كوفيين

باب الاستعاذة

In compliance to the ayah;

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

The *isti'aazah* should be read before commencing the recitation of the Qur'aan. The reciting of the *isti'aazah* is Sunnah according to the majority of Ulema.

There is difference of opinion in the wording of the *isti'aazah*, but the general consensus and practice is to recite;

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

There is also difference of opinion in reading the *isti'aazah* audibly or silently, hence, it has been narrated that Imaam Naafi' and Imaam Hamzah read the *isti'aazah* silently.

However, the 'Ulema of Qira'at have denounced this view, even though a minority, like Abul 'Abbaas Al-Mahdawi and others have narrated the *isti'aazah* to be read silently for Imaam Naafi' and Imaam Hamzah. For the remaining Qurraa, the *isti'aazah* has been narrated audibly. This view is the excepted one and practiced upon. Regardless of the above, the preferred view is that the *isti'aazah* be read according to the recitation i.e. if the *tilaawah* is silent then the *isti'aazah* too should be silent, and if the *tilaawah* is audible then the *isti'aazah* too should be audible.

However, in Salaah the *isti'aazah* will always be read silently.

باب البسمة

It is necessary to read *isti'aazah* at the beginning of the recitation. Similarly, it is necessary to recite *basmalah* at the beginning of every Surah, except the beginning of Surah Tawbah.

However, when reading between two Surahs i.e. joining two Surah's without a break, there is *ikhtilaaf* amongst the Qurraa.

Hence, Qaloon, Ibn Katheer, 'Aasim and Kisaee read the *basmalah* between two Surahs.

Imaam Hamzah reads *wasl* i.e. without *basmalah* between two Surahs. Some 'Ulema of Qira'at have narrated *saktah* for Imaam Hamzah in Arba' Zuhar i.e. when reading *wasl* between any other two Surahs, then to make *saktah* at the end of:

- 1) Surah Muddathir before Surah Qiyaamah
- 2) Surah Infitaar before Surah Mutaffifeen
- 3) Surah Fajr before Surah Balad
- 4) Surah 'Asr before Surah Humazah.

When reading between two Surahs, then Warsh, Abu 'Amr Basri and Ibn 'Aamir read with *wasl*, *saktah*, or *basmalah*- three *wujooh*.

(Arba' Zuhar to the following four surahs: Surah Muddathir, Surah Mutaffifeen, Surah Surah Balad and Surah Humazah)

Some ‘Ulema of Qira’at have narrated *basmalah* for them in Arba’ Zuhar i.e. when reading with *saktah* between two any other Surahs then to read *basmalah* at the beginning of the four Surahs discussed above or to read with *saktah* when reading with *wasl* between two any other Surahs.

Imaam Abu Ja’far reads the *basmalah* between two Surahs.

Imaam Khalaf reads *wasl*, i.e. without *basmalah* between two Surahs. Some Ulema of Qira’at have narrated *saktah* for Imaam Khalaf in Arba’ Zuhar i.e. when reading *wasl* between any other two Surahs, then to make *saktah* at the end of:

- 1) Surah Muddathir before Surah Qiyaamah
- 2) Surah Infitaar before Surah Mutaffifeen
- 3) Surah Fajr before Surah Balad
- 4) Surah ‘Asr before Surah Humazah.

When reading between two Surahs, then Imaam Ya’qoob reads with *wasl*, *saktah* or *basmalah*- three *wujooh*. Some ‘Ulema of Qira’at have narrated *basmalah* for them in Arba’ Zuhar i.e. when reading with *saktah* between two any other Surahs then to read *basmalah* at the beginning of the four Surahs discussed above or to read with *saktah* when reading with *wasl* between two any other Surahs.

سورة الفاتحة

In ملك, 'Aasim and Kisaaee read with an *alif* after the *meem*.
The remaining Qurraa read without an *alif*.

In صراط – الصراط, Qunbul reads with a *seen* in the entire Qur'aan.

Khalaf reads with *ishmaam*, and Khallaad reads with *ishmaam* in the first صراط only. In the second صراط in Surah Faatihah, together with the rest of the Qur'aan, he reads with a *saad*. The remaining Qurraa read with *saad*.

Note: *Ishmaam* means to integrate the *saad* and *zaay* into one letter, and read with *isti'laa* and *itbaaq* i.e. full mouth.

In the three words viz. لديهم – إليهم – عليهم, Imaam Hamzah reads the *haa* (هـ) with a *dhammah* in all conditions i.e. whether reading *waslan* or when making *waqf*.

The remaining Qurraa read the *haa* (هـ) with a *kasrah*.

There will be *silah* with *khulf* for Qaaloona in that *meemul jam'* after which there is a *mutaharrik* letter, when reading *waslan*.

For Ibn Katheer, there will be *silah* without *khulf*.

If after *meemul jam'* there appears a *hamzah qat'ee*, then Warsh makes *silah* with *tool*, e.g. عَلَيْهِمْ وَأَنْذَرْتَهُمْ.

If after the *meemul jam'* in هَمْ, there is a *saakin* letter and before the *haa* (هـ) of *meemul jam'* there is a *yaa sakinah* or a *kasrah muttasilah*, e.g. عَلَيْهِمُ الذَّلَّةُ - عَلَيْهِمُ الْقِتَالُ - بِهِمُ الْأَسْبَابُ, then Abu 'Amr Basri reads both the *haa* (هـ) and *meem* with a *kasrah*,

i.e. عَلَيْهِمُ الذَّلَّةُ - بِهِمُ الْأَسْبَابُ - عَلَيْهِمُ الْقِتَالُ etc,

and Hamzah and Kisa'ee read both the *haa* (هـ) and *meem* with a *dhammah*,

i.e. عَلَيْهِمُ الذَّلَّةُ - عَلَيْهِمُ الْقِتَالُ - بِهِمُ الْأَسْبَابُ etc.

The remaining Qurraa read the *haa* (هـ) with a *kasrah* and the *meem* with a *dhammah*, similar to Hafs.

i.e. عَلَيْهِمُ الذَّلَّةُ - عَلَيْهِمُ الْقِتَالُ - بِهِمُ الْأَسْبَابُ etc.

Note: When making *waqf*, then all the Qurraa will read the *haa* (هـ) with a *kasrah*, except for Hamzah in the case of the three mentioned

words i.e. عليهم – لديهم – إليهم these will always be read with *dhammah* of the *haa* (هـ) whether making *waqf* or not.

In words such as;

هُمُ الْفٰسِقُوْنَ - وَمِنْهُمْ الَّذِيْنَ - لَنْ يُؤْتِيَهُمُ اللّٰهُ

عَلَيْكُمْ الصِّيَامُ - وَأَنْتُمْ الْآعْلَوْنَ

there is no *ikhtilaaf* for any Qaari¹.

¹ In ملك, Ya'qoob and Khalaf read with an *alif* after the *meem*.

Imaam Abu Ja'far reads without an *alif*.

In صراط – الصراط, Ruwais reads with a *seen* in the entire Qur'aan. The remaining Qurraa read with *saad*.

There will be *silah* with for Abu Ja'far in that *meemul jam'* after which there is a *mutaharrik* letter, when reading *waslan*.

In the word عليهم or any word wherein the *haa dhameer* is preceded by a *yaa saakin*, Imaam Ya'qoob reads the *haa* (هـ) *dhammah* when reading *waslan* as well as when making *waqf*,

i.e. لَدِيْهِمْ - اِلَيْهِمْ - اَيْدِيْهِمْ - عَلَيْهِمَا - عَلَيْهِمْ - يَرِيْهِمْ etc.

Note: The *haa dhameer* must not be for the singular (*mufrad*) form.

If the *haa* (هـ) preceding the *meemul jam'* originally had a *yaa* preceding it, but due to *binaa* or *jazam* it was dropped off, then Imaam Ruwais will recite the *haa* (هـ) with *dhammah*. This occurs in fifteen places:

- | | | |
|-----------------------------------|---------------------------|------------------------|
| 1) فَنَاتُهُمْ (A'raaf) | 2) يَأْتُهُمْ (A'raaf) | 3) تَأْتُهُمْ (A'raaf) |
| 4) يَخْزُهُمْ (Tawbah) | 5) يَأْتُهُمْ (Tawbah) | 6) يَأْتُهُمْ (Yunus) |
| 7) يَلَهُهُمْ (Hijr) | 8) تَأْتُهُمْ (Taahaa) | 9) يَغْنُهُمْ (Noor) |
| 10) يَكْفُهُمْ (Ankaboot) | 11) آتُهُمْ (Ahzaab) | |
| 12-13) فَاسْتَفْتُهُمْ (Saaffaat) | 14-15) وَقَهُمْ (Ghaafir) | |

Note: The *yaa* in *يُولَهُمْ* in Surah Anfaal was dropped off due to *jazm*, but it is excluded from this rule, i.e. the *haa* (هـ) will be recited with *kasrah*, *يُولَهُمْ*.

If the *meemul jam'* is preceded by a letter with *sukoon*, then Imaam Ya'qoob will read the *meem* with *dhammah* or *kasrah*, depending on the *harakah* of the *haa* (هـ),

i.e. *عَلَيْهِمُ الْقِتَالُ - قَبِلْتَهُمُ النَّبِيُّ - بِهِمُ الْأَسْبَابُ* etc.

When making *waqf*, the *haa* (هـ) will be read according to its initial rule.

The remaining Qurraa read the *haa* (هـ) with a *kasrah* at all times.

باب الادغام الكبير

To make *idghaam* of the first *mutaharrik* letter after making it a *saakin*, into the second *mutaharrik* letter, is known as *idghaam kabeer*. The first letter is known as *mudgham* and the second letter is known as *mudgham feeh*. If before the *mudgham* there is a letter of *madd* or *leen*, then any of the three *wujooh* of *madd* are permissible viz. قصر – توسط – طول.

e.g. حَيْثُ شَيْئَتُمَا - الرَّحِيمُ (٢) مَلِكِ etc.

Note: It should be known that *idghaam kabeer* is the *madhab* of Abu ‘Amr Basri. However, according to the *tareeq* of Imaam Shaatibi, it is read for only *Soosi*.

This *idghaam* takes place in *mithlain*, *mutajaanisain* and *mutaqaaribain* with the condition that the *riwaayah* is established (*thaabit*).

باب الإدغام المثلين في كلمة و في كلمتين

A) There are only two places in the Qur'aan in which *idghaam kabeer* takes place of *kaaf* into *kaaf* in one word in *mithlain*, i.e. when two of the same letters are in one word.

The first is **مَنَاسِكُكُمْ** in Surah Baqarah and the second is **مَا سَأَلَكُمْ** in Surah Muddathir.

B) *Idghaam kabeer* will take place also, if *mithlain* is found in two words, when there is a *mutaharrik* or *saakin* letter before the *mudgham*,

e.g. **فِيهِ هُدًى - أَعْلَمَ مَا**

There is one exception i.e. **فَلَا يَحْزُنُكَ كُفْرُهُ** in Surah Luqmaan

For this *idghaam* to take place in *mithlain*, there are four conditions:

- 1) The *mudgham* should not be *mushaddad* e.g. **فَتَمَّ مِيقَاتُ**
- 2) The *mudgham* should not be *munawwan* e.g. **وَاسِعٌ عَلِيمٌ**
- 3) The *mudgham* should not be *taa* of *khitaab* e.g. **أَفَأَنْتَ تُكْفِرُهُ**
- 4) The *mudgham* should not be *taa* of *mutakallim* e.g. **كُنْتُ تُرَبًّا**

However, if because of *hazf* there is *mithlain* then two *wujooh* will be read at the following places; **يَخْلُ لَكُمْ - وَ إِنَّ يَكُ كَادِبًا - وَمَنْ يَبْتَغِ غَيْرَ**

However, in **وَيَقُومُ مَنْ يَنْصُرُنِي** and **وَيَقُومُ مَا لِي**, there will only be *idghaam* because the *yaa* in this instance is of *idhaafah*.

In the same way, in **أَلْ لُّوْطِ** too, as in **لَكَ كَيْدًا** there will only be *idghaam*.

Similarly, there will be *idghaam* of the *waaw* of that **هُوَ**, the *haa* (هـ) of which is *madhmoom*, e.g. **هُوَ وَأَوْتَيْنَا** and **هُوَ وَالَّذِينَ**.

In **يَأْتِي يَوْمَ** – **نُودَى يُمُوسَى**, there will only be *idghaam*.

If the *haa* (هـ) of **هُوَ** is *saakin* or besides *haa* (هـ) there is another *saakin* letter before the *waaw*, then *idghaam* will take place,

e.g. **مِنَ اللَّهْوِ وَمِنَ النَّجَارَةِ – فَهُوَ وَلِيَّهُمْ – خُذِ الْعَفْوَ وَأْمُرْ** etc.

However, in **وَالَّذِي يَنْسَنَ** in Surah Talaq there will be *izhaar* only. *Idghaam* is not permissible because the *sukoon* of the *yaa* is ‘*aaridh* (temporary) and so is the *yaa* itself.

This is so because in **الَّذِي**, initially the *yaa* is dropped, it becomes **لَاءِ**, thereafter the *hamzah* is changed to a *yaa maksoorah* and this *yaa saakinah*, thus becoming **الَّذِي**. Therefore, due to the *yaa* and *sukoon* both being ‘*aaridh*, *idghaam* will not take place.

باب ادغام المتقاربين في كلمة و كلمتين

A) The *idghaam* of *mutaqaaribain* when in one word, will take place only of the *qaaf* into the *kaaf* of كُمْ for Soosi when;

- 1) before the *qaaf* there is a *mutaharrik* letter, and
- 2) the كُمْ is two lettered,

e.g. يَخْلُقُكُمْ – خَلَقَكُمْ etc.

Therefore, there will be no *idghaam* in words such as مَا – مِيثَاقَكُمْ
خَلَقَكُمْ – نَزَرُكَ – خَلَقَكَ etc.

If after the *kaaf* there is a *noon* of *jam' thaneeth* as in اِنَّ طَلَقَنَّ which is in Surah Tahreem, there will be *idghaam bil khulf*.

B) The *idghaam* of *mutaqaaribain* when in two words will take place of the following 16 letters:

ح ق ك ج ش ض س د ت ذ ث ر ل ن م ب

into the *mudgham feeh* i.e. the letter after, which will be discussed soon.

For this *idghaam* to take place there are four conditions:

- 1) The *mudgham* should not be *munawwan* e.g. وَلَا نَصِيرٍ لَقَدْ
- 2) The *mudgham* should not be *mushadded* e.g. الْحَقُّ كَمَنْ
- 3) The *mudgham* should not be *taa* of *khitaab* e.g. خَلَقْتَ طِينًا

- 4) The *mudgham* should not be *majzoom* or *mu'tal laam* e.g. وَلَمْ يُوتِ سَعَةً etc.

The detail of the *idghaam* of the above 16 letters is as follows:

1. The *idghaam* of the letter *haa* (ح) into 'ain will take place at only one place in the Qur'aan, viz. فَمَنْ زُحْرِحَ عَنِ النَّارِ in Surah Aali 'Imraan.

2. The *idghaam* of the letter *qaaf* into *kaaf* will take place at 11 places in the Qur'aan, when before the *qaaf* there is a *mutaharrik* letter, e.g. وَ خَلَقَ كُلَّ etc.

However, if there is a *saakin* letter before the *qaaf*, then *idghaam* will not take place, e.g. وَفَوْقَ كُلِّ etc.

3. The *idghaam* of the letter *kaaf* into *qaaf* will take place at 32 places in the Qur'aan, when before the *kaaf* there is a *mutaharrik* letter, e.g. وَنُقَدِّسُ لَكَ طَقَالَ etc.

However, if there is a *saakin* letter before the *kaaf*, then *idghaam* will not take place, e.g. وَلَا يَخْرُتُكَ قَوْلُهُمْ – إِلَيْكَ طَقَالَ etc.

4. The *idghaam* of the letter *jeem* will take place into two letters;
a} *sheen* and b} *taa* (ت) at two places in the Qur'aan:

1} أَخْرَجَ شَطْطَهُ in Surah Fat`h and

2} تَعْرُجُ ذِي الْمَعَارِجِ ﴿٣﴾ in Surah Ma'arij.

5. The *idghaam* of the letter *sheen* into *seen* will take place at only one place in the Qur'aan, i.e. إِلَى ذِي الْعَرْشِ سَيِّئًا in Surah Bani Israeel.

6. The *idghaam* of the letter *dhaad* into *sheen* will take place at only one place in the Qur'aan, i.e. لِبَعْضِ شَانِهِمْ in Surah Noor.

7. The *idghaam* of the letter *seen* will take place into two letters

a) *zaay* at only one place in the Qur'aan, i.e. وَإِذَا النُّفُوسُ زُوِّجَتْ in Surah Takweer without *khulf*,

b) and into the letter *sheen* at only one place in Surah Maryam; i.e. وَاشْتَعَلَ الرَّأْسَ شَيْبًا with *khulf*.

8. The *idghaam* of the letter *daal* will take place into the following 10 letters at 43 places in the Qur'aan when the *daal* is not *maftooh* and there is no *saakin* before it. The letters are: ت س ذ ش ض ث ز ص ظ ج.

Examples are as follows:

مَنْ بَعْدَ ضَرَّاءَ - وَشَهِدَ شَاهِدٌ - وَالْقَلَانِدُ ذَلِكَ - عَدَدُ سَبْتَيْنِ - فِي الْمَسْجِدِ طَلُّكَ
- دَاوُدَ جَالُوتَ - مَنْ بَعْدَ ظُلْمِهِ - تُرِيدُ زَيْنَةَ - نَقْفَدُ صَوَاعَ - يُرِيدُ ثَوَابَ -

and *idghaam* of the *daal maftooh* before which there is a *saakin* will take place at only two places in the Qur'aan,

1) مَا كَادَ تَرْتِيغُ in Surah Tawbah and 2) بَعْدَ تَوْكِيدِهَا in Surah Nahl.

9. The *idghaam* of the letter *taa* (ت) will take place into the above ten letters of *daal* including *taa* (ط) which makes it a total of 11 letters at 90 places in the Qur'aan.

The *idghaam* of *taa* (ت) into *taa* (ت) is *mithlain*. Therefore; 'Allaamah Abu 'Amr Daani did not mention it in his kitaab, Tayseer. Allaamah Shaatibi mentioned it merely as confirmation.

Examples are as follows:

وَالْعَدِيَّتْ بِأَرْبَعَةِ شُهَدَاءَ - وَالدُّرَيْتِ ذُرُورًا - أَلصَلِحَتْ سَنَدُخُلُهُمْ - الشَّوْكَةُ تَكُونُ
مِائَةً - الْمَلَكَةُ ظَالِمِي - فَأَلْمَعِرَتْ صُبْحًا - فَالزَّجْرَتْ زَجْرًا - أَلصَلِحَتْ ثُمَّ - صُبْحًا
عَلَى الْمَلَكَةِ طَيِّبِينَ - جَلْدَةٌ etc.

The *idghaam* of the *taa* (ت) will take place when the *mudgham* is not *taa* of *khitaab*. Therefore, in places such as *دَخَلْتَ جَنَّتَكَ* and *قَدْ أُوتِيْتَ* *سُؤْلَكَ*, there will be no *idghaam*.

There are 6 places in the Qur'aan wherein *idghaam bil khulf* of the *taa* (ت) will take place for Soosi.

They are as follows:

- 1} الرَّكُوعَ ثُمَّ تَوَلَّيْتُمْ in Surah Baqarah
- 2} حَمَلُوا التَّوْرَةَ ثُمَّ in Surah Jumu'ah
- 3} وَأَتِذَا الْقُرْبَى in Surah Bani Israeel
- 4} فَأَتِذَا الْقُرْبَى in Surah Room
- 5} وَلَتَأْتِ طَائِفَةٌ in Surah Nisaa
- 6} لَقَدْ جَنَّتْ شَيْنًا in Surah Maryam

In *وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ*, there is only *idghaam* for him.

10. The *idghaam* of the letter *zaal* (ذ) will take place into two letters:

a) *seen* at two places, both of which are in Surah Kahf,

وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا } 2 } فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا } 1 }

b) into *saad* at one place only i.e. مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا which is in Surah Jinn.

11. The *idghaam* of the letter *thaa* will take place into the following 5 letters:

{1} into *taa* (ت) at two places,

a) حَيْثُ تُؤْمَرُونَ in Surah Hijr and b) الْحَدِيثُ تَعَجَّبُونَ in Surah Najm

{2} into *seen* at four places,

a) وَوَرِثَ سُلَيْمَنُ in Surah Naml b) حَيْثُ سَكَنْتُمْ in Surah Talaaq

c) الْحَدِيثُ سَنَسْتَدْرِجُهُمْ in Surah Qalam

d) مِنَ الْأَجْدَاثِ سِرَاعًا in Surah Ma'aarij.

{3} into *zaal* at one place وَالْحَرْتُ ذَلِكَ in Surah Aali 'Imraan

{4} into *sheen* at five places;

a-b) حَيْثُ شِئْنَا in Surah Baqarah and Surah A'raaf

c-d) حَيْثُ شِئْتُمْ in Surah Baqarah and Surah A'raaf

e) ذِي ثَلَاثِ شُعَبٍ in Surah Mursalaat.

{5} into *dhaad* at one place حَدِيثُ ضَيْفٍ in Surah Zaariyaat.

12. The *idghaam* of the letter *raa* will take place into the *laam*, at 85 places in the Qur'aan when there is a *mutaharrik* letter before the *raa*, e.g. سَخَّرْنَا and لِيَغْفِرَ لَكَ اللهُ etc.

If before a *raa madhmoom* or *raa maksoor* there is a *saakin* letter, then too *idghaam* will take place,

e.g. وَ إِلَيْكَ الْمَصِيرُ (٢٨٥) - لَا يُكَلِّفُ اللهُ - إِنَّ كِتَابَ الْأَبْرَارِ لَفِي etc.

However, if before a *raa maftooh* there is a *saakin* letter, then *idghaam* will not take place, e.g. وَ إِنَّ الْفُجَّارَ لَفِي - وَالْحَمِيرَ لَتَرَكِبُونَهَا etc.

13. The *idghaam* of the letter *laam* will take place into the *raa*, at 84 places in the Qur'aan, when there is a *mutaharrik* letter before the *laam*, e.g. قَدْ جَعَلْنَا رَبَّكَ - سُبُّنَ رَبِّكَ etc.

If before a *laam madhmoom* or *laam maksoor*, there is a *saakin* letter, then too *idghaam* will take place, e.g. مَنْ يَقُولُ - إِلَى سَبِيلِ رَبِّكَ etc.

However, if before a *laam maftooh* there is a *saakin* letter, then *idghaam* will not take place, e.g. فَيَقُولُ رَبِّ etc.

An exception is the *laam magtooh* in the word قَالَ, *idghaam* in this instance will take place, e.g. قَالَ رَبَّنَا - قَالَ رَبِّ etc.

14. The *idghaam* of the letter *noon* will take place into a) *laam* at 73 places and into the b) *raa* at 5 places, when there is a *mutaharrik* letter before the *noon*, e.g. وَإِذْ تَأَذَّنُ رَبُّكَ etc.

And if before the *noon* there is a *saakin* letter, whether the *saakin* is an *alif* or any other *saakin* letter, and whatever *harakah* there be on the *noon*, in all these conditions *idghaam* will not take place,

e.g. بِأَذْنِ رَبِّهِمْ – يَخَافُونَ رَبَّهُمْ – أَلَمْ يَكُنْ لِي

with the exception of the *noon* of نَحْنُ, its *idghaam* will take place into *laam* at all 10 places in the Qur'aan, e.g. وَنَحْنُ لَهُ – وَنَحْنُ لَكَ etc.

15. The *idghaam* of the letter *meen* will not take place into any other letter besides *meem* itself.

However, if after *meem* a *baa* appears, then *ikhfaa* will take place, when before the *meem* there is a *mutaharrik* letter, e.g. بِأَعْلَمَ بِالشُّكْرَيْنِ etc.

Therefore, in اِبْرَاهِيمَ etc. there will be no *ikhfaa* due to the *saakin* before the *meem*.

16. The *idghaam* of the *baa* in the word يُعَذِّبُ will take place into only the *meem* of مَنْ يَشَاءُ at 5 places in the Qur'aan, i.e. يُعَذِّبُ مَنْ يَشَاءُ

1} Surah Aali 'Imraab 2-3} two places in Surah Maaidah.

4} Surah 'Ankaboor 5} Surah Fat'h.

Hence, in سَتَكْتُبُ مَا قَالُوا etc. there will be no *idghaam*.

Note (1): it should be remembered that *idghaam* will not prevent *imaalah* from taking place, because when making *idghaam* the

sukoon of the *mudgham* is 'aaridh as is in the case of *waqf*, i.e. when making *waqf*, then too *imaalah* will take place,

e.g. عَذَابُ النَّارِ ﴿١٩١﴾ رَبَّنَا - إِنَّ كِتَابَ الْأَبْرَارِ لَفِي etc.

Note (2): Besides *baa* and *meem*, *ishmaam* and *rawm* will be possible in any other *mudgham* letter while making *idghaam*. Though, while making *rawm*, *idghaam* proper is not possible, in this instance it will be called *ikhfaa* or *ikhtilaas*. Yes, *idghaam* proper will be possible when making *ishmaam* because *ishmaam* does not prevent *idghaam* from taking place.

Note (3): Just as how *idghaam* proper is not possible when making *rawm*, similarly if before the *mudgham* there is a *saakin* letter, then too *idghaam* is very difficult, e.g. نَحْنُ نُسَبِّحُ etc. because when making the *mudgham* *saakin*, *ijtimaa'* *saakinain* 'alaa *ghair haddih* occurs, and due to this a *harakah* is inadvertently read, which makes the *idghaam* improper. Not withstanding this difficulty, *idghaam* is still possible and permissible and is read.

Hereunder are the places wherein Imaam Ruwais makes *idghaam*:

Idghaam without *khulf* (variance)

Idghaam will take place upon the first *baa* in **والصاحب بالجنب** in Surah Nisaa.

Idghaam will take place upon the first *baa* in **بينهم** in Surah Muminoon.

Idghaam will take place upon the first *noon* in **أتمدونن** in Surah Naml.

Idghaam will take place upon the first *kaaf* in **ونذكرك ,نسبحك كثيرا** and **إنك كنت** in Surah Taahaa.

Idghaam will take place upon the *noon* in **يس والقرءان** and **ن والقلم**.

Idghaam will take place upon the first *taa* (ت) in **ربك تتمارى** in Surah Najm when continuing.

Idghaam will take place upon the first *taa* (ت) in **ثم تتفكروا** in Surah Saba when continuing.

Note: When starting from the word **تتمارى** or **تتفكروا**, both *taa* (ت) will be recited.

Idghaam with *khulf* (variance)

Idghaam may take place upon the first *baa* in **لذهب بسمعهم** in Surah Baqarah.

Idghaam may take place upon the first *baa* in **الكتاب بأيديهم** in Surah Baqarah.

Idghaam may take place upon the first *baa* in **الكتاب بالحق** in Surah Baqarah.

Idghaam may take place upon the first *laam* in **جعل لكم** occurring eight times in Surah Nahl.

Idghaam may take place upon the first *laam* in **قبل لهم** in Surah Naml.

Idghaam may take place upon the first (*haa*) **هو** in **وأنه هو** occurring four times in Surah Najm.

Hereunder are the places wherein Imaam Rawh makes *idghaam*:

Idghaam will take place upon the *zaal* of **أخذت** and its forms wherever they occur. (*Idghaam Sagheer*)

Idghaam will take place upon the first *baa* in **والصاحب بالجنب** in Surah Nisaa.

Idghaam will take place upon the first *noon* in **أتمدونن** in Surah Naml when continuing.

Idghaam will take place upon the first *taa* (ت) in ربك تتماى in Surah Najm when continuing.

Idghaam will take place upon the *noon* in ن والقلم يس والقرآن and ن والقلم.

باب هاء الكناية

The *haa dhameer* of *waahid muzakkar ghaaib* is referred to as *haa kinaayah*, e.g. **بِه - عَنْهُ - لَهُ - فِيهِ** etc.

The discussion in *haa kinaayah* is in regards to 1} *silah*, 2} '*adamus silah* and 3} *sukoon* and *harakah* of the *haa* (ه).

a) *Silah* means, to add a letter of *madd* after the *haa kinaayah* i.e. to add a *yaa saakinah* after a *kasrah*, and a *waaw saakinah* after a *dhammah*.

b) '*Adamus silah* means, not to add a letter of *madd* after the *haa kinaayah*.

Note: If after *haa kinaayah* there is a *saakin*, then no *silah* will take place, e.g. **جَاءَهُ الرَّسُولُ - مِنْهُ النَّهَارَ** etc.

When before and after the *haa kinaayah* there is a *mutaharrik* letter then there will be *silah* for all the Qurraa,

e.g. **فَلَهُ اجْرُهُ عِنْدَ - رَبِّهِ كَانَ بِهِ بَصِيرًا - مِنْ رَبِّهِ وَالْمُؤْمِنُونَ** etc.

and if before the *haa kinaayah* there is a *saakin* letter and after it a *mutaharrik* letter, then from amongst the seven Qurraa, it is only Ibn Katheer who makes *silah*, e.g. **فِيهِ هَدَى** etc. However, in **فِيهِ مُهَانًا** which is in Surah Furqaan, Hafs joins him in making *silah*. In

أزجئه وأخاه together with Makki, there will be *silah* for Hishaam as well.

In the following words, some Qurraa have read contrary to their original rule, they are discussed as follows;

قاري وراوي	كيفية	الفاظ
قالون	عدم صلة	يُؤَدِّهِ إِلَيْكَ - نُؤَلِّهِ مَا وَنُصَلِّهِ جَهَنَّمَ - نُؤْتِيهِ مِنْهَا
هشام وجه أول	عدم صلة بالخلف	يُؤَدِّهِ إِلَيْكَ - نُؤَلِّهِ مَا وَنُصَلِّهِ جَهَنَّمَ - نُؤْتِيهِ مِنْهَا
ورش، مكي، هشام وجه ثاني، ابن ذكوان حفص، كسائي	مع الصلاة	يُؤَدِّهِ إِلَيْكَ - نُؤَلِّهِ مَا وَنُصَلِّهِ جَهَنَّمَ - نُؤْتِيهِ مِنْهَا
ابو عمرو بصري، شعبه، حمزة	مع سكون الهاء	يُؤَدِّهِ إِلَيْكَ - نُؤَلِّهِ مَا وَنُصَلِّهِ جَهَنَّمَ - نُؤْتِيهِ مِنْهَا

قالون	عدم صلة	فَأَلْفَهُ إِلَيْهِمْ (سورة النمل)
هشام وجه أول	عدم صلة بالخلف	فَأَلْفَهُ إِلَيْهِمْ
ورش، مكي، هشام وجه ثاني، ابن ذكوان، كسائي	مع الصلاة	فَأَلْفَهُ إِلَيْهِمْ
بصري، عاصم، حمزة	مع سكون الهاء	فَأَلْفَهُ إِلَيْهِمْ

الفاظ	كيفية	قاري و راوي
وَ يَتَّقِهِ فَأُولَئِكَ (نور)	بكسر القاف و عدم الصلة	قالون
وَ يَتَّقِهِ فَأُولَئِكَ	بسكون القاف و عدم الصلة	حفص
وَ يَتَّقِهِ فَأُولَئِكَ	عدم الصلة بالخلف	هشام وجه اول
وَ يَتَّقِهِ فَأُولَئِكَ	بكسر القاف مع سكون الهاء بالخلف	خلاد وجه اول
وَ يَتَّقِهِ فَأُولَئِكَ	مع الصلة	ورش، مكي، هشام وجه ثاني، ابن ذكوان، خلف، خلاد وجه ثاني، كساني
وَ يَتَّقِهِ فَأُولَئِكَ	بكسر القاف مع سكون الهاء	بصري، شعبه

هشام	باسكان الهاء في الحاليين	خَيْرًا يَرَهُ - شَرًّا يَرَهُ (زلزال)
ما بقي مثل حفص	مع الصلة	خَيْرًا يَرَهُ - شَرًّا يَرَهُ

سوسى	بسكون الهاء	وَ مَنْ يَأْتِهِ مُؤْمِنًا (طه)
قالون	عدم صلة بالخلف	وَ مَنْ يَأْتِهِ مُؤْمِنًا
قالون وجه ثاني، ورش مكي، دورى، شامى، كوفيين	مع صلة الهاء	وَ مَنْ يَأْتِهِ مُؤْمِنًا

قاري و راوي	كيفية	الفاظ
سوسى	مع سكون الهاء	يَرِضُهُ نُكْمٌ (زمر)
دورى وجه اول، هشام وجه اول	مع سكون الهاء بالخلف	يَرِضُهُ نُكْمٌ
مكى، دورى وجه ثانى، ابن ذكوان، كسانى	مع صلة الهاء	يَرِضُهُ نُكْمٌ
نافع، عاصم، حمزة، هشام وجه ثانى	مع عدم صلة الهاء	يَرِضُهُ نُكْمٌ

ابن كثير مكي و هشام	بالهمزة و ضم الهاء مع الصلة	أَرِجْنُهُ (الاعراف و الشعراء)
ابو عمرو بصرى	بالهمزة و ضم الهاء بغير الصلة	أَرِجْنُهُ
ابن ذكوان	بالهمزة و كسر الهاء بغير الصلة	أَرِجْنُهُ
عاصم و حمزة	بسكون الهاء	أَرِجَةٌ
قالون	بكسر الهاء بغير الصلة	أَرِجِه
ورث و كسانى	بكسر الهاء مع الصلة	أَرِجِه

قاري وراوي	كيفية	الفاظ
أبو جعفر	مع سكون الهاء	يُؤدِّهِ إِلَيْكَ - نُؤْتِهِ مَا وَنُصَلِّهِ جَهَنَّمَ - نُؤْتِهِ مِنْهَا فَأَلْقَاهُ إِلَيْهِمْ
يعقوب	عدم صلة	يُؤدِّهِ إِلَيْكَ - نُؤْلِهِ مَا وَنُصَلِّهِ جَهَنَّمَ - نُؤْتِهِ مِنْهَا فَأَلْقَاهُ إِلَيْهِمْ
خلف	مع الصلة	يُؤدِّهِ إِلَيْكَ - نُؤْلِهِ مَا وَنُصَلِّهِ جَهَنَّمَ - نُؤْتِهِ مِنْهَا فَأَلْقَاهُ إِلَيْهِمْ

ابن وردان	بكسر القاف مع سكون الهاء	وَيَتَّقَهُ فَأَوْلَانِكَ (نور)
ابن جماز وخلف	مع الصلة	وَيَتَّقَهُ فَأَوْلَانِكَ
يعقوب	بكسر القاف و عدم الصلة	وَيَتَّقَهُ فَأَوْلَانِكَ

ابن وردان وخلف	مع صلة الهاء	يَرِضُهُ لَكُمْ (زمر)
ابن جماز	مع سكون الهاء	يَرِضُهُ لَكُمْ

يعقوب	مع عدم صلة الهاء	يَرُضَهُ لَكُمْ
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أبو جعفر وروح	بسكون الهاء	وَ مَنْ يَأْتِيهِ مُؤْمِنًا (طه)
رويس	عدم صلة	وَ مَنْ يَأْتِيهِ مُؤْمِنًا
خلف	مع صلة الهاء	وَ مَنْ يَأْتِيهِ مُؤْمِنًا

يعقوب	بالهمزة و ضم الهاء بغير الصلة	أَرْجِهَ (الاعراف والشعراء)
ابن وردان	بكسر الهاء بغير الصلة	أَرْجِهَ
ابن جماز وخلف	بكسر الهاء مع الصلة	أَرْجِهَ

رويس	بكسر الهاء بغير الصلة	بيده عقدة - بيده فشريوا - بيده ملكوت
أبو جعفر وروح وخلف	مع الصلة	بيده عقدة - بيده فشريوا - بيده ملكوت

ابن وردان	بكسر الهاء بغير الصلة	ترزقانه إلا (يوسف)
ابن جمار ويعقوب وخلف	مع الصلة	ترزقانه إلا

باب المد و القصر

Madd is to prolong the letters of *madd* or *leen* according to the duration that is stipulated by the various Qurraa.

Madd is of two types;

a) *Madd Asli*

b) *Madd Far'ee*.

A. *Madd Asli* is that *madd* after which there is no *sabab* for *madd* to take place i.e. there is no *hamzah* or *sukoon* e.g. نوحها. It is not permissible to prolong more than its original length i.e. one *alif*.

B. *Madd Far'ee* is that *madd* after which there is a *sabab* for *madad* to take place i.e. there will be either a *hamzah* or *sukoon*,

e.g. النَّبِيُّءُ - النَّبِيِّينَ - جَاءَ - عَلَيْهِمُءَأَنْذَرْتَهُمْ - بِمَا أَنْزَلَ
وَلَا الضَّالِّينَ - ءَأَنْذَرْتَهُمْ etc.

1) The *hamzah* is of two types,

a) *hamzah muttasilah* b) *hamzah munfasilah*.

2) The *sukoon* is also of two types,

a) *sukoon laazim* b) *sukoon 'aaridh*.

Below, a few types of *madd* is discussed:

1. *Madd Muttasil* is that *madd* in which the *hamzah* is *muttasil* after *harf madd*, e.g. جاء etc.

There are two *wujooh* for all the Qurraa.

1} *Tool* for Warsh and Hamzah

2} *Tawassut* for the remaining Qurraa.

Note: In *madd muttasil*, *qasr* is not permissible for any Qaari.

توسط	مَدِّ مُتَّصِل جَاءَتْ	قالون ، مكي ، بصري شامي ، عاصم ، كسائي
طول		ورش - حمزة

2. *Madd Munfasil* is that *madd* in which the *hamzah* is *munfasil* after *harf madd*, e.g. بما انزل etc.

a} For Qaalon and Doori Basri, there is *qasr bil khulf*. (The second option is *tawassut*)

b} For Soosi and Ibn Katheer Makki, there is *qasr* only.

c} For Ibn ‘Aamir Shaami-‘Aasim – Kisaaee, there is *tawassut* only.

d} For Warsh and Hamzah, there is *tool* only.

1. *Madd Muttasil*: All the Qurraa recite *tawassut*

توسط	مَدِّ مُتَّصِل جَاءَتْ	أبو جعفر – يعقوب - خلف
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قصر بالخف (+ توسط)	مَدِّ منفصل بِمَا أُنْزِلَ	قالون - دوري بصرى
قصر		ابن كثير مكي - سوسى
توسط		ابن عامر شامى عاصم - كسائي
طول		ورش - حمزة

3. *Madd Laazim* is that *madd* in which the *sukoon* is *laazim* after *harf madd*, e.g. آَلَنَ - دَابَّةٌ etc.

In all four types there will be only *tool* for all the Qurraa.

طول	مَدِّ لازم - دَابَّةٌ	All Qurraa
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4. *Madd 'Aaridh* is that *madd* in which after *harf madd* the *sukoon* is '*aaridh*, e.g. نَسْتَعِينُ (٣) etc.

2. *Madd Munfasil*:

a} For Abu Ja'far and Ya'qoob, there is *qasr* only.

b} For Khalaf, there is *tawassut* only.

قصر	مَدِّ منفصل بِمَا أُنْزِلَ	أبو جعفر - يعقوب
توسط		خلف

there will be three *wujooh* in *madd 'aaridh* for all the Qurraa, viz. *qasr- tawassut- tool*.

طول ، توسط ، قصر	مَدِّ عَارِضٍ - نَسْتَعِينُ ﴿٣﴾	All Qurraa
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5. *Madd Laazim* is that *madd* in which after the *harf leen* the *sukoon* is *laazim*, e.g. عَيْن in Surah Maryam and Surah Shooraa- كَهَيْتَصَ and حَمَّ ﴿١﴾ عَسَقَ.

There are two *wujooh* for all the Qurraa but *tool* gets preference over *tawassut*.

طول – توسط	لَيْن لَازِمٍ – كَهَيْتَصَ	All Qurraa
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6. *Leen 'Aaridh* is that *madd* in which after the *harf leen*, the *sukoon* is *'aaridh*, e.g. خَوْفٍ ﴿٢﴾ وَالصَّيْفِ ﴿٢﴾ etc.

Qasr gets preference, then *tawassut*, then *tool*.

طول ، توسط ، قصر	لَيْن عَارِضٍ – خَوْفٍ ﴿٢﴾	All Qurraa
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7. *Leen Muttasil* is that *madd* in which after the *huroof leen*, the *hamzah* is *muttasil*, e.g. شَيْءٍ - سَوْءَةٌ etc.

There will be *tawassut* and *tool* only for Warsh at all times i.e. whether making *waqf* or not,

The remaining Qurraa make *qasr*.

توسط – طول	وقفًا و وصلًا	لين متصل شئىء سوءة	ورش
قصر	وصلًا		Remaining Qurraa
قصر – توسط طول	وقفًا		

However, two words are exempted from this rule;

a} the *waaw* in **الْمُوْءَدَة** which is in Surah Takweer,

b} the *waaw* of **مُوْنِيْلًا** which is in Surah Kahf.

In both these words there will be only *qasr* for Warsh as is the case for the other Qurraa as well. Yes! But in the first word i.e. **الْمُوْءَدَة** the *madd* of *badal* i.e. *qasr-tawassut-tool* will be read.

Note: and in **سَوَاتِكُمْ** and **سَوَاتِهِمَا** there will be only four *wujooah* out of nine for Warsh.

i.e. 1-3} when making *qasr* in the *waaw* there will be *tathleeth* in *badal*, and

4} with *tawassut* of the *waaw* there will be only *tawassut* in *badal*.

قصر – توسط طول فى البدل	قصر لين	سَوَاتِكُمْ	ورش
توسط فى البدل	توسط لين		Remaining Qurraa
قصر فى البدل	قصر لين		

8. *Madd Badal* is that *madd* in which the *hamzah* appears before the letter of *madd*, in the same word, e.g. **أُوْتُوْا - أَمَنْ - اِيْمَانِكُمْ** etc.

There will be *qasr* for all the Qurraa except Warsh, he reads with *thathleeth* i.e. *qasr, tawassut and tool*, whether the *hamzah* be *muhaqqaqah* or *mughayyarah*.

There are a few types of *hamzah mughayyarah*:

a} The *hamzah* will be *mughayyarah* because of *tas-heel*,
e.g. *ءَالِهَتِنَا - ءَامَنُتُمْ - جَاءَ آلَ لُوطٍ*

b} The *hamzah* will be *mughayyarah* because of *ibdaal*,
e.g. *مِنَ السَّمَاءِ آيَةٌ هُوَآءِ إِلَهَةٍ* etc.

c} The *hamzah* will be *mughayyarah* because of *naql*,
e.g. *مَنْ آمَنَ , ' الْإِيمَانَ ' الْآخِرَةَ* etc.

From this rule of *thathleeth*, there are certain words which are exempted for Warsh; that means, he, like the other Qurraa, makes *qasr* only.

They are as follows:

1} If before the *hamzah* there is a *saheeh saakin* in the same word,
e.g. *الظَّمَانُ - مَسْؤُولًا - الْقُرْآنَ* etc

Because the *hamzah* is *mahzooof-ur* rasm, therefore there will be *qasr* only.

2} After the *hamzah* the *alif* is changed from a *tanween* because of *waqf*, e.g. *نِدَاءً - دُعَاءً* etc.

3} If before the letter of *madd* the *hamzah* is *wasli*,

e.g. اَيْتِ ، اَيْدِنَ لَيْ ، اَوْثَمِنَ etc.

There are two other words in which there will only be *qasr*, firstly, *يُواخِذُكُمْ* and secondly, *اِسْرَائِيلَ*.

In two words:

1} اَلنَّانِ which is at two places in Surah Yunus

2} عَادَا الْوَالِي in Surah Najm

There will be two *wujooh*;

According to some 'Ulema of Qira'at, these two words are also exempted from *madd*, hence there will be *qasr* only.

Whereas according to others, these two words are not exempted, hence there will be *tathleeth* in both of them.

In the first word اَلنَّانِ there will be 7 *wujooh* when reading *waslan* and 9 *wujooh* when making *waqf*.

In the second word عَادَا الْوَالِي there will be تثليث only.

The *wujooh* of *Madd Badal* and *Leen Muttasil*:

First Type: *Madd Badal* and *Leen Muttasil* appear together;

e.g. اَبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا (بقره ع 21)

In this type, six *wujooh* are found i.e. the three *wujooh* of *badal* into the two *wujooh* of *leen*, from which four are permissible, which are, **1,2) Qasr** and *tawassul* in *badal* with *tawassut* of *leen* **3,4) Tool** in *badal* with *tawassut* and *tool* in *leen*
The remaining two *wujooh* are not permissible.

Example:

أَبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا			
Permissible	لين متصل	مد بدل	
		توسط	قصر
	توسط	توسط	2
	توسط	طول	3
	طول	طول	4
Not permissible	طول	قصر	5
	طول	توسط	6

باب الهمزتين من كلمة

It should be known that *hamzatain* in one word is of three types:

1. Both the *hamzahs* are *maftooh*. e.g. ء أَنْذَرْتَهُمْ etc.
2. The first is *maftooh* and the second is *maksoor*. e.g. أَنِنَّا – أِنْدَا
3. The first is *maftooh* and the second is *madhmoom*. eg أَوُنْبِنُكُمْ – ءَ أَلْقَى – ءَأَنْزَلَ

These are the only three words found in the third type. There is a fourth word ءَ أَشْهَدُوا, but this is only according to the Qira'ah of Imaam Naafi'.

- 1) In the first type i.e. both the *hamzahs* are *maftooh*, e.g. ءَ أَنْتُمْ

There will be *tas-heel bi-laa khulf* of the second *hamzah* for Hirniyain and Basri, and *tas-heel* with *khulf* for Hishaam. Also, there will be *idkhaal* of *alif* between the two *hamzahs* for Qaaloona, Basri and Hishaam. For Warsh and Makki, there will be *tas-heel mahdh*, and for Warsh there is a second *wajh* which is *ibdaal bil alif* of the second *hamzah*. The remaining Qurraa read with *tahqeeq* of both the *hamzahs* similar to Hafs.

Hence, in the first type, there will be the following five Qira'at:

- 1} *Tas-heel* with *idkhaal* for Qaaloona and Basri
- 2} *Tas-heel mahdh* for Warsh and Makki
- 3} and the second *wajh* for Warsh is *ibdaal bil alif*

- 4} *Tas-heel* with *idkhaal* and *tahqeeq* with *idkhaal* for Hishaam
5} *Tahqeeq* of *hamzatain* for the remaining Qurraa

2) In the second type, i.e. the first *hamzah* is *maftooh* and the second *maksoor*, e.g. **أَنَا**

There will be *tas-heel bi-laa khulf* of the second *hamzah* for Hirniyain and Basri. Hishaam makes *tas-heel bil khulf* at only one place i.e. **أَنْتُمْ لَتَكْفُرُونَ** in Surah Ha-Meem Sajdah. Besides this, there will be no *tas-heel* in *hamzah maksoorah* for him. Also, there will be *idkhaal* of *alif* for Qaaloon and Basri, except the word **أَيْمَةً** in which there will be *tas-heel mahdh*. For Warsh and Makki, there will be *tas-heel mahdh*. For Hishaam, there will be *idkhaal bil khulf*, with the exception of seven places in which there will be *idkhaal bi-laa khulf*.

They are as follows:

- 1} **أَيُّهَا مَا مِثُّ** in Surah Maryam
2-3} **أَنْتُمْ لَتَأْتُونَ** and **أَيْنَ لَنَا** both in Surah A'raaf
4} **أَيْنَ لَنَا** in Surah Shu'araa
5-6} **أَيْفَا إِلَهَةٍ** and **أَنْتَ لَمِنَ الْمُصَدِّقِينَ** both in Surah Saaffaat
7} **أَنْتُمْ لَتَكْفُرُونَ** in Surah Ha-Meem Sajdah

In the last place i.e. **أَنْتُمْ لَتَكْفُرُونَ** there will also be *tas-heel bil khulf*

The remaining Qurraa will read the *hamzatain* with *tahqeeq* similar to Hafs.

Hence, in the second type, there will be the following Qira'at:

1} *Tas-heel* with *idkhaal* for Qaaloon and Basri

2} *Tas-heel mahdh* for Warsh and Makki

3} *Tahqeeq mahdh* for Koofiyeen and Ibn Zakwaan

4} *Taqeeq mahdh* and *tahqeeq* with *idkhaal* for Hishaam, besides the seven places mentioned above, and *tahqeeq* with *idkhaal* and *tas-heel* with *idkhaal* in the last place i.e. **أَنْتُمْ تَكْفُرُونَ** in Surah Ha-Meem Sajdah

Besides this last place, in the remaining six places, there will be only *tahqeeq* with *idkhaal* for Hishaam.

3) In the third type i.e. the first is *maftooh* and the second *madhmoom*, e.g. **أَوْثَانِكُمْ**

There will be *tas-heel bi-laa khulf* of the second *hamzah* for Hirniyain and Basri. In **ءَ أَنْزَلْ** in Surah Saad and **ءَ أَلْقَى** in Surah Qamar, there will be *tas-heel bil khulf* for Hishaam, and in **فَلْ أَوْثَانِكُمْ** in Surah Aali-'Imraan there will be only *tahqeeq* for Hishaam. For Qaaloon there will be *idkhaal bi-laa khulf* and for Basri and Hishaam there will be *idkhaal bil khulf*. As for Hishaam, together with *tas-heel* there will be only *idkhaal*.

The remaining Qurraa will read *tahqeeq bi-laa idkhaal* similar to Hafs.

Hence, in the third type, there will be the following Qira'at:

a) **قُلْ أُوۡسِبۡتُكُم** in Surah Aali-'Imraan:

- 1} *Tas-heel* with *idkhaal* for Qaaloona
- 2} *Tas-heel mahdh* for Warsh and Makki
- 3} *Tas-heel mahdh* and *tas-heel* with *idkhaal* for Basri
- 4} *Tahqeeq mahdh* and *tahqeeq* with *idkhaal* for Hishaam
- 5} *Tahqeeq* of *hamzatain* for the remaining Qurraa

b) **ءَ أَنْزَلَ عَلَيْهِ الذِّكْرُ** in Surah Saad and **ءَ الْقَى الذِّكْرُ** in Surah Qamar:

- 1} *Tas-heel* with *idkhaal* for Qaaloona
- 2} *Tas-heel mahdh* for Warsh and Makki
- 3} *Tas-heel mahdh* and *tas-heel* with *idkhaal* for Basri
- 4} *Tahqeeq mahdh*, *tas-heel* with *idkhaal* and *tahqeeq* with *idkhaal* for Hishaam, i.e. three *wujooh*
- 5} *Tahqeeq* of *hamzatain* for the remaining Qurraa

It should be known that *hamzatain* in one word is of three types:

1. Both the *hamzahs* are *maftooh*. e.g. **ءَ أَنْذَرْتَهُمْ** etc.
2. The first is *maftooh* and the second is *maksoor*. e.g. **أَنَا – أِنْدًا**

3. The first is *maftooh* and the second is *madhmoom*. eg **أَوْتَيْنُكُمْ** – **ءَ أَلْقَى** – **ءَأَنْزَلَ**.

These are the only three words found in the third type. There is a fourth word **ءَ أَشْهَدُوا**, but this is only according to the Qira'ah of Imaam Abu Ja'far.

1) In the first type i.e. both the *hamzahs* are *maftooh*, e.g. **ءَ أَنْتُمْ**, there will be the following three Qira'at:

- 1} *Tas-heel* with *idkhaal* for Abu Ja'far
- 2} *Tas-heel mahdh* for Ruwais
- 3} *Tahqeeq* of *hamzatain* for the Rawh and Khalaf

2) In the second type, i.e. the first *hamzah* is *maftooh* and the second *maksoor*, e.g. **أِنَّا**, there will be the following three Qira'at:

- 1} *Tas-heel* with *idkhaal* for Abu Ja'far
- 2} *Tas-heel mahdh* for Ruwais
- 3} *Tahqeeq mahdh* for Rawh and Khalaf

3) In the third type i.e. the first is *maftooh* and the second *madhmoom*, e.g. **أَوْتَيْنُكُمْ**, there will be the following three Qira'at:

- 1} *Tas-heel* with *idkhaal* for Abu Ja'far
- 2} *Tas-heel mahdh* for Ruwais

Mention of some words and their اختلافات:

a) ءَ اَعْجَمِيَّ وَ عَرَبِيَّ in Surah Ha-Meem Sajdah:

- 1} *Tas-heel* with *idkhaal* for Qaalon and Basri
- 2} *Tas-heel mahdh* for Warsh, Ibn Zakwaan, Makki and Hafs
- 3} Second *wajh* for Warsh i.e. *ibdaal bil alif* with *madd*
- 4} One *hamzah* only for Hishaam i.e. اَعْجَمِيَّ وَ عَرَبِيَّ
- 5} *Tahqeeq* of the *hamzatain* for the remaining Qurraa

b) اَذْهَبْتُمْ طَيِّبَاتِكُمْ in Surah Ahqaaf:

There will be *hamzatain* for Makki and Shaami.e. اَذْهَبْتُمْ .

- 1} *Tas-heel mahdh* for Makki
- 2} *Tas-heel* with *idkhaal* and *tahqeeq* with *idkhaal* for Hishaam
- 3} *Tahqeeq* of the *hamzatain* for Ibn Zakwaan
- 4} One *hamzah* for the remaining Qurraa

3} *Tahqeeq* of *hamzatain* for the Rawh and Khalaf

c) أَنْ كَانَ ذَا مَالٍ وَبَنِينَ in Surah Qalam:

There will be *hamzatain* for Shaami, Shu'bah and Hamzah i.e. اَنْ اَنَّ
كَانَ.

1} *Tas-heel* with *idkhaal* for Hishaam

2} *Tas-heel mahdh* for Ibn Zakwaan

3} *Tahqeeq* of the *hamzatain* for Shu'bah and Hamzah

4} One *hamzah* for the remaining Qurraa

d) اَنْ يُّؤْتَىٰ اَحَدًا in Surah Aali-'Imraan:

There will be *hamzatain* for Makki i.e. اَنْ يُّؤْتَىٰ اَحَدًا.

1} *Tas-heel mahdh* for Makki

2} One *hamzah* for the remaining Qurraa

e) قَالَ فِرْعَوْنُ اَمَنْتُمْ بِهِ in Surah A'raaf:

1} *Tas-heel* of the second *hamzah* for Naafi', Bazzi, Basri and Shaami i.e. اَمَنْتُمْ بِهِ

2} *Ibdaal* of the first *hamzah* to a *waaw*, and *tas-heel* of the second *hamzah* for Qunbul, i.e. فِرْعَوْنُ وَ اَمَنْتُمْ بِهِ,

3} *Tahqeeq* of the second *hamzah* for Shu'bah, Hamzah and Kisaaee i.e. اَمَنْتُمْ بِهِ

4} One *hamzah* for Hafs i.e. اَمَنْتُمْ بِهِ

f) اَمَنْتُمْ لَهُ in Surah Taahaa:

1} *Tas-heel* of the second *hamzah* for Naafi', Bazzi, Basri and Shaami i.e. ء آمنتم به

2} One *hamzah* for Qunbul and Hafs i.e. آمنتم له

3} *Tahqeeq* of the second *hamzah* for Shu'bah, Hamzah and Kisaaee i.e. ء آمنتم له

g) قال آمنتم له in Surah Shu'araa:

1} *Tas-heel* of the second *hamzah* for Naafi', Makki, Basri and Shaami i.e. ء آمنتم له

2} One *hamzah* for Hafs i.e. آمنتم له

3} *Tahqeeq* of the second *hamzah* for Shu'bah, Hamzah and Kisaaee i.e. ء آمنتم له

h) ء آمنتم in Surah Mulk:

1} *Tas-heel* of the second *hamzah* with *idkhaal* for Qaaloona, Basri and Hishaam i.e. آمنتم

2} *Tas-heel mahdh* for Warsh and Bazzi i.e. ء آمنتم

3} *Wajh thaani* for Warsh i.e. *ibdaal bil alif* with *qasr* i.e. آمنتم

4} *Ibdaal* of the first *hamzah* to a *waaw*, and *tas-heel* of the second *hamzah* for Qunbul i.e. النشور و آمنتم

5} *Tahqeeq* with *idkhaal* for Hishaam i.e. آمنتم

6} *Tahqeeq* of the *hamzatain* for Koofiyeen and Ibn Zakwaan i.e. ء آمنتم

i) ألنن - الله - أَلذَّكْرِين :

There are two *wujoo*h in the above three words for all the Qurraa:

1} *Ibdaal* e.g. أَلذَّكْرِين - الله - ألنن

2} *Tas-heel* e.g. ءَ أَلذَّكْرِين - ءَ الله - ءَ ألنن

Ibdaal is the preferred *wajh* because the change in it is complete, whereas in *tas-heel* the change is not a complete one. In *ibdaal* there will be *tool*, and in *tas-heel* there will be *qasr* without *idkhaal*. Similarly, if three *hamzahs* are found together in a word, then too *idkhaal* will not be permissible, e.g. ءَ أَلهْتَا ' ءَ أَمْنْتُمْ etc.

j) ائِْمَة wherever it is found in the Qur'aan:

1} *Tas-heel mahdh* for Hirmiyain and Basri

2} *Tahqeeq mahdh* and *tahqeeq* with *idkhaal* for Hishaam

3} *Tahqeeq* of the *hamzatain* for Koofiyeen and Ibn Zakwaan

Mention of some words and their اختلافات:

a) ءَ أَعْجَمِيٌّ وَّ عَرَبِيٌّ in Surah Ha-Meem Sajdah:

1} *Tas-heel* with *idkhaal* for Abu Ja'far

2} *Tas-heel mahdh* for Ruwais

3} *Tahqeeq* of the *hamzatain* for Rawh and Khalaf

b) اَذْهَبْتُمْ طَيِّبَاتِكُمْ in Surah Ahqaaf:

There will be *hamzatain* for Abu Ja'far and Ya'qoob i.e. ءَ اَذْهَبْتُمْ.

1} *Tas-heel* with *idkhaal* for Abu Jaf'ar

2} *Tas-heel mahdh* for Ruwais

3} *Tahqeeq* of the *hamzatain* for Rawh

4} One *hamzah* for Khalaf

c) **عَ أَنْ كَانَ ذَا مَالٍ وَ بَيْنَيْنَ** in Surah Qalam:

There will be *hamzatain* for Abu Ja'far and Ya'qoob i.e. **عَ أَنْ كَانَ**.

1} *Tas-heel* with *idkhaal* for Abu Ja'far

2} *Tas-heel mahdh* for Ruwais

3} *Tahqeeq* of the *hamzatain* for Rawh

4} One *hamzah* for Khalaf

d) **أَنْ يُؤْتَى أَحَدٌ** in Surah Aali-'Imraan:

There will be one *hamzah* for all the Qurraa i.e. **أَنْ يُؤْتَى أَحَدٌ**

e) **عَ أَمَنْتُمْ بِهِ قَالَ فِرْعَوْنُ أَمَنْتُمْ بِهِ** in Surah A'raaf:

1} *Tas-heel* of the second *hamzah* for Abu Ja'far i.e. **عَ أَمَنْتُمْ**

2} One *hamzah* for Ruwais i.e. **أَمَنْتُمْ بِهِ**

3} *Tahqeeq* of the second *hamzah* for Rawh and Khalaf i.e. **عَ أَمَنْتُمْ بِهِ**

f) **عَ أَمَنْتُمْ لَهُ** in Surah Taahaa:

1} *Tas-heel* of the second *hamzah* for Abu Ja'far i.e. **عَ أَمَنْتُمْ بِهِ**

2} One *hamzah* for Ruwais i.e. **أَمَنْتُمْ لَهُ**

3} *Tahqeeq* of the second *hamzah* for Rawh and Khalaf i.e. **عَ أَمَنْتُمْ لَهُ**

g) **عَ أَمَنْتُمْ لَهُ قَالَ** in Surah Shu'araa:

- 1} *Tas-heel* with *idkhaal* for Abu Ja'far i.e. ءَ أَمْنَمْ لَهُ
- 2} One *hamzah* for Ruwais i.e. أَمْنَمْ لَهُ
- 3} *Tahqeeq* of the second *hamzah* for Rawh and Khalaf i.e. ءَ أَمْنَمْ لَهُ

h) ءَ أَمْنَمْ in Surah Mulk:

- 1} *Tas-heel* with *idkhaal* for Abu Ja'far
- 2} *Tas-heel mahdh* for Ruwais
- 3} *Tahqeeq* of the *hamzatain* for Rawh and Khalaf

i) أَلْنَن - آللَّهُ - أَلذَّكْرَيْن :

There are two *wujooh* in the above three words for all the Qurraa:

- 1} *Ibdaal* e.g. أَلذَّكْرَيْن - آللَّهُ - أَلْنَن
- 2} *Tas-heel* e.g. ءَ أَلذَّكْرَيْن - ءَ آللَّهُ - ءَ أَلْنَن

Ibdaal is the preferred *wajh* because the change in it is complete, whereas in *tas-heel* the change is not a complete one. In *ibdaal* there will be *tool*, and in *tas-heel* there will be *qasr* without *idkhaal*. Similarly, if three *hamzahs* are found together in a word, then too *idkhaal* will not be permissible, e.g. ءَ آلْهَتْنَا ' ءَ أَمْنَمْ etc.

j) أَيْمَةٌ wherever it is found in the Qur'aan:

- 1} *Tas-heel* with *idkhaal* for Abu Ja'far
- 2} *Tas-heel mahdh* for Ruwais
- 3} *Tahqeeq* of the *hamzatain* for Rawh and Khalaf

باب الهمزتين من كلمتين

There are initially two types of *hamzatain* when they appear in two separate words.

A) *Muttafiqatain* when the *harakah* of both the *hamzah* is the same, which is of three types, because the *harakaat* are three:

- a} *Maftoohatain* - Both are *maftooh* e.g. جاء أمرنا
- b} *Maksooratain* - Both are *maksoor* e.g. من السماء إن كنتم
- c} *Madhmoomatain* - Both are *madhmoom* e.g. أولياء أولئك

a) In all three types of *muttafiqatain*, there will be *isqaat* of the first *hamzah* with *qasr* and *tawassut* for Basri, e.g. جا أمرنا – من السماء إن – أوليا أولئك.

b) And for Qaloon and Bazzi, there will be *isqaat* of the first *hamzah* with *qasr* and *tawassut* in only *maftoohatain*, e.g. جَا أمرنا.

In *maksooratain* and *madhmoomatain* there will be *tas-heel* of the first *hamzah* with *tawassut* and *qasr* for both Qaloon and Bazzi, e.g. من السماء إن ' أولياء أولئك.

But in *الأ*, there are two *wujooh*;

1} *Tas-heel* of the first *hamzah*

2} Making *ibdaal* of the first *hamzah* to a *waaw* and then making *idghaam* of the first *waaw* into the second i.e. بالسُّوِّ إِلَّا. (The second *hamzah* will be recited with *tahqeeq*.)

c) In all three types of *muttafiqatain*, there will be two *wujooh* for Warsh and Qunbul

1} *Tas-heel* of the second *hamzah* e.g. جاءَ أمرنا ' من السماءِ إن ' اولياءُ أولئك

2} To make *ibdaal* of the second *hamzah* to a letter of *madd* i.e. in *maftoohatain* the second *hamzah* will be changed to an *alif*, e.g. جاءَ امرُنا,

In *maksooratain*, the second *hamzah* will be changed to a *yaa maddah*, e.g. من السماءِ يُنكتم.

In *madhmoomatain*, the second *hamzah* will be changed to a *waaw maddah*, e.g. اولياءُ وُلئك.

Note: If after making *ibdaal* there appears a *saakin* letter, then there will be *tool* for Warsh and Qunbul, because of *madd laazim*, e.g. جاءَ أمرنا and من السماءِ يُنكتم etc.

And at two places;

i.e. هُوَلاءِ إن كنتم in Surah Baqarah and على البغاءِ إن اردن in Surah Noor, there is a third *wajh* for Warsh i.e. to change the second *hamzah* to a *yaa maksoorah*, e.g. هُوَلاءِ ين and على البغاءِ ين.

Note: If after the letter of *madd* there appears a *hamzah mughayyarah*, then two *wujooh* will be read i.e. *madd* and *qasr*. Therefore, in *tas-heel*, preference will be given to *madd*, and in *hazf* preference will be given to *qasr*.

B) Mukhtalifatain is when the *harakah* of both the *hamzah* is not the same; there are five types which are found in the Qur'aan:

1} The first is *maftooh* and the second *maksoor*, e.g. شهداء إذ.

2} The first is *maftooh* and the second *madhmoom*, e.g. جاء أمة.

Note: In both the above types, there will be *tas-heel* of the second *hamzah* for Hirmiyain and Basri.

3} The first is *madhmoom* and the second *maftooh*, e.g. السفهاء إلا أنهم.

4} The first is *maksoor* and the second *maftooh*, e.g. من الماء أو ممًا.

Note: In both the above types, there will be *ibdaal* of the second *hamzah* for Hirmiyain and Basri.

Note: In number 3, the *ibdaal* will be to a *waaw* because of the *dhammah* before the second *hamzah*, e.g. السفهاء ولأ أنهم.

In number 4, the *ibdaal* will be to a *yaa* because of the *kasrah* before second *hamzah*, e.g. من الماء يؤ ممًا.

5} The first is *madhmoom* and the second *maksoor*, e.g. يشاء إلى.

Note: In this type, there will be two *wujooh* for Hirmiyain and Basri.

a} *Tas-heel* of the second *hamzah*

b} *Ibdaal* of the second *hamzah* to a *waaw* because of the *dhammah* before the second *hamzah*, e.g. *يشاء ولى*.

The remaining Qurraa will read *tahqeeq* of the *hamzatain* in all five types.

There are initially two types of *hamzatain* when they appear in two separate words.

A) *Muttafiqatain* when the *harakah* of both the *hamzah* is the same, which is of three types, because the *harakaat* are three:

a} *Maftoohatain* - Both are *maftooh* e.g. *جاء أمرنا*

b} *Maksooratain* - Both are *maksoor* e.g. *من السماء إن كنتم*

c} *Madhmoomatain* - Both are *madhmoom* e.g. *اولياء أولئك*

a) In all three types of *muttafiqatain*, there will be *tas-heel* of the second *hamzah* for Abu Ja'far and Ruwais e.g. *جاء أمرنا ' من السماء ' إن ' اولياء أولئك*

b) And for Rawh and Khalaf, there will be *tahqeeq* of the *hamzatain* in all three types.

B) *Mukhtalifatain* is when the *harakah* of both the *hamzah* is not the same; there are five types which are found in Qur'aan:

1} The first is *maftooh* and the second *maksoor*, e.g. *شهداء إذ*.

2} The first is *maftooh* and the second *madhmoom*, e.g. جاء أمة.

Note: In both the above two types, there will be *tas-heel* of the second *hamzah* for Abu Ja'far and Ruwais.

3} The first is *madhmoom* and the second *maftooh*, e.g. السُّفهاءُ إلا إنهم.

4} The first is *maksoor* and the second *maftooh*, e.g. مِنَ الْمَاءِ أَوْ مِمَّا.

Note: In both the above two types, there will be *ibdaal* of the second *hamzah* for Abu Ja'far and Ruwais.

5} The first is *madhmoom* and the second *maksoor*, e.g. يشاءُ إلى.

Note: In this type, there will be two *wujooh* for Abu Ja'far and Ruwais.

a} *Tas-heel* of the second *hamzah*

b} *Ibdaal* of the second *hamzah* to a *waaw* because of the *dhammah* before the second *hamzah*, e.g. يشاءُ ولي.

The remaining Qurraa will read *tahqeeq* of the *hamzatain* in all five types.

المنتقى في القراءات السبع

المنتقى في القراءات الثلاثة

هزتين من كلمة	عَاء	عَوَّ	عُء
تسهيل الثانية مع الإدخال	ب - ح - ل ² - (ا)	ب - ح - (ا)	ب - ح - ل ² - ل ³ - (ا)
تسهيل الثانية	ج ² - د - (ط)	ج - د - (ط)	ج - د - ح - (ط)
إبدال الثانية	ج ²		
تحقيق الثانية مع الإدخال	ل ²	ل ² (7 مستثنى)	ل ³
تحقيق المهمتين	م - ن - ف - ر - (ي) - (ف)	م - ن - ف - ر - (ي) - (ف)	م - ن - ف - ر - (ي) - (ف)
هزتين من كلمتين	عَاء	عُء	عَاء
إسقاط الأولى مع المد والقصر	ب - ه - ح	ح	ح
تسهيل الثانية	ج ² - ز ² - (ا) - (ط)	ج ² - ز ² - (ا) - (ط)	ج ² - ز ² - (ا) - (ط)
إبدال الثانية حرف مد	ج ² - ز ²	ج ² - ز ²	ج ² - ز ²
تسهيل الأولى مع المد والقصر		ب - ه	ب - ه
تحقيق المهمتين	ك - ن - ف - ر - (ي) - (ف)	ك - ن - ف - ر - (ي) - (ف)	ك - ن - ف - ر - (ي) - (ف)
عُء عَاء	عُء عَاء	عُء عَاء	
تسهيل الثانية		ا - د - ح - (ا) - (ط)	ا ² - د ² - ح ² - (ا ²) - (ط ²)
إبدال الثانية	ا - د - ح - (ا) - (ط)		ا ² - د ² - ح ² - (ا ²) - (ط ²)
تحقيق المهمتين	ك - ن - ف - ر - (ي) - (ف)	ك - ن - ف - ر - (ي) - (ف)	ك - ن - ف - ر - (ي) - (ف)

باب الهمز المفرد

A. When the *hamzah saakinah* is *faa kalimah* in either an *ism* or *fi'l*, then Warsh makes *ibdaal* of the *hamzah* to *harf 'illah* corresponding to the *harakah* on the letter before the *hamzah*. Hence, there will be *ibdaal* of the *hamzah* to an *alif* before a *fathah*, e.g. لقاءنا ايت ، يأكل ، يأخذ ، and *ibdaal* to a *waaw* before a *dhammah*, e.g. المومنون ، يوثرون ، يوتون ، and *ibdaal* to *yaa* before a *kasrah*, e.g. الذي اؤيتمن ، السموت ايتونى .

Note: There are three (3) rules to recognise the *hamzah* to be *faa kalimah*.

a) That *hamzah saakinah* which appears after a *hamzah wasli*, e.g. السموت ايتونى – لقاءنا ايت .

b) That *hamzah saakinah* which appears after a *meem* in *ism faa'il* or *ism maf'ool*, e.g. مآكل – المومنون etc.

c) That *hamzah saakinah* which appears after an '*alaamah* of *mudhaari*', i.e. the *hamzah* appears after any of the seven letters ا-ت-ي-ن-م-و-ف , e.g. تآلمون – يؤمنون etc.

With the exception of the words which are derived from *ايواء* which are as follows,

1} التى تؤويه in Surah Ahzaab and وتؤوى in Surah Ma'arij

2} و مأواهم – مأواكم – و مأواه – المأوى etc.

3} فأوا in Surah Kahf

In the above words Warsh does not make *ibdaal*.

B. Similarly, Warsh will make *ibdaal* of that *hamzah maftoohah* which appears after a *dhammah*.

This *ibdaal* for Warsh will take place when three conditions are found:

1} The *hamzah* should be *maftooh*

2} The *hamzah* should be *faa kalimah*

3} The *hamzah* should appear after a *dhammah*,

e.g. يُؤْخِرُهُمْ - وَ الْمُؤَلَّفَةَ - مُؤَدِّنَ - مُوجَلًّا - يُؤَدِّهِ etc.

Therefore, if any one of the above three conditions are not found, then *ibdaal* will not take place. Hence, there will be no *ibdaal* in words such as تُوْزُهُمْ - وَلَا يُؤَدِّهِ etc. because the *hamzah* is *madhmoom*.

Similarly, there will be no *ibdaal* of the *hamzah* in words like فَوَادٍ - بِسْوَالٍ etc. because in it, the *hamzah* is not *faa kalimah*, in the same way there will be no *ibdaal* of the *hamzah* in words such as تَأْدِنَ - وَ مَا تَأَخَّرَ etc. because the *hamzah* does not appear after a *dhammah*.

C. Soosi will make *ibdaal* of the *hamzah saakinah* whether the *hamzah* is *faa kalimah*, e.g. المومنون, 'ain kalimah, e.g. رَأْسٌ - بِأَسٍ - بِنْرٌ etc. or *laam kalimah*, e.g. فَادَارَعْتُمْ - شَنْتٌ - جَنْتٌ etc.

Note: There are five types of *hamzah* which are exempt to the rule of *ibdaal* for Soosi:

a) The *sukoon* which is found on the *hamzah* due to *jazm*. This type is found in six (6) words, which appear at 19 places in the Qur'aan:

1} تَسُوْ which is found at 3 places i.e. تَسُوْهُمْ in Surah Aali-'Imraan and Surah Tawbah, and تَسُوْكُمْ in Surah Maaidah.

2} اِنَّ نَّشَأْ which is also found at 3 places in: Surah Yaseen, Surah Saba and Surah Shu'araa.

3} يَشَأْ which is found at 10 places: Surah Nisaa, Surah An'aam, Surah Ibraaheem, two places in Surah Bani Israeel, Surah Faatir and Surah Shooraa, these seven places, and also و مِنْ يَّشَأْ يَجْعَلُهُ in Surah An'aam and مَنْ يَشَأْ اللهُ also in Surah An'aam and فَان يَشَأْ اللهُ in Surah Shooraa in the two words listed last the rule will apply only *waqfan*.

4} نَنْسَأَهَا in Surah Baqarah

5} يُهَيِّىْ لَكُمْ in Surah Kahf

6} اَمْ لَمْ يَنْبَأْ in Surah Najm

b) That *hamzah* whose *sukoon* is because of *binaa*, and they are the *seeghah* of *amr*. This type is found in five (5) words which appear at 11 places in the Qur'aan:

1} و هَيِّىْ لَنَا in Surah Kahf

2} اَنْبِئْهُمْ in Surah Baqarah

3} نَبِّئْ which is found at four places i.e. نَبِّئْنَا in Surah Yusuf, نَبِّئْ عِبَادِي in Surah Hijr, و نَبِّئْهُمْ also in Surah Hijr and Surah Qamar.

4} اَرْجِنْهُ in Surah A'raaf and Surah Shu'araa

5} اقرأ at three places (two places in Surah ‘Alaq and one place in Surah Bani Israeel)

c) The presence (reading) of the *hamzah*, which is easier to pronounce than making *ibdaal*. This type is found in only one word, which is at two places in the Qur’aan.

1} تؤوى اليك in Surah Ahzaab

2} التي تؤويه in Surah Ma’aarij

According to Soosi, it is easier to read the *hamzah* instead of making *ibdaal*

d) The *hamzah* of that word, of which if *ibdaal* is made, the meaning of another word could mistakenly be understood. This type too is found only in one word i.e. رءيا in Surah Maryam.

Ibdaal in this instance too will not be made, because after *ibdaal* the word changes to رياء which has two meanings:

a} رءيا is derived from the word رؤية which means to look, and this is the meaning referred to in this ayat.

b} and رءيا is also drawn from the word رى which means, to give water or to let drink.

e) The *ibdaal* of the *hamzah* could infer to the root-word of another. This type too is found only in one word i.e. مؤصدة which appears at two places in the Qur’aan, 1} Surah Balad and 2} Surah Humazah

This word according to Abu ‘Amr Basri comes from the root-word **أصد** which is *mahmoozul faa*. Whereas, according to the other Qurraa the root-word is **أوصد** which is *mithaal waaw*.

If *ibdaal* were made, it would than imply that according to Abu ‘Amr too, the root-word is **اوصد** whereas according to him that is not the case. Therefore, *ibdaal* is not made.

In the same way, the *ibdaal* of the word **بارنكم** is also exempted. The word **بارنكم** appears at two places, both in Surah Baqarah.

Note: There will be *ibdaal* of the following words for other Qurraa as well, together with Soosi:

- a) Warsh makes *ibdaal* of the following words together with Soosi, even though the *hamzah* is ‘*ain kalimah*: i.e. **ذنب ، بنس ، بنر**.
- b) Similarly, there will be *ibdaal* of the word **ذنب** for Kisaaee as well, together with Warsh and Soosi.
- c) In the word **لَوْلَوْ**, there will be *ibdaal* for Shu’bah together with Soosi, whether the word be *ma’rifah* or *nakirah*.
- d) In the word **لَا يَلْتَكُم** which appears in Surah Hujuraat, there are three Qira’at:
 - 1} *Tahqeeq* of *hamzah* for Doori i.e. **لَا يَلْتَكُم**
 - 2} *Ibdaal bil alif* for Soosi i.e. **لَا يَلْتَكُم**
 - 3} *Hazf* of *hamzah* and *alif* for the remaining Qurraa i.e. **لَا يَلْتَكُم**
- e) In the word **لِنَلَّا**, there will be *ibdaal* for only Warsh of the *hamzah* to a *yaa maftoohah* i.e. **لِيَلَّا**

- f) In the word النسيئُ, there will be *ibdaal* with *idghaam* for Warsh only i.e. النسيئُ.

The following rules are for Abu Ja'far:

- a) If a *hamzah* with *sukoon* occurs in the *faa kalimah*, '*ain kalimah* or *laam kalimah* (in the root word) preceded by any letter with *fathah*, then it will be changed to an *alif*; if it has a *kasrah*, then to *yaa*; and if it has a *dhammah*, then to a *waaw*, e.g. يأخذُ to يأخذُ, ياهي to ياهي, وشيت to شنت, ياس to بأس, etc.

Note: This rule will not apply in the words أنبهم and ونبهم.

- b) If a *hamzah* with a *fathah* occurs, then two conditions must be met in order to change it to a *waaw* with *fathah*:
- 1) the *hamzah* must be in the *faa kalimah*
 - 2) the letter preceding it must have a *dhammah*
- e.g. والمولفة to والمولفة, etc.

Note: The word يؤيد is excluded from this rule for Ibn Wirdaan.

Note: The words فؤاد and بسؤال are excluded; the *hamzah* is not in the *faa kalimah*, but in the '*ain kalimah*.

- c) If a *hamzah* with a *fathah* occurs after a letter with *kasrah*, then in the following 18 words the *hamzah* will be changed to a *yaa* with *fathah*:

فئة	فنتان	فنتين	فنتكم	مائة	مائتين
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رئاء	ليبطن	استهزئ	قرئ	لنبونهم	خاسنا
بالخاطنة	خاطنة	ملنت	ناشئة	شانك	موطنا

Note: The **ئ** in the word **موطنا** may be recited with either *ibdaal* or *tahqeeq*.

- d) If a *hamzah* with a *dhammah* occurs after a letter with *kasrah*, then in the following 19 words the *hamzah* will be dropped off and the letter preceding it will have a *dhammah*:

مستهزءون	يستهبزون	تستهزءون	أنبونى	والصابنون
نبونى	لئطفنوا	ئطفنوا	ئضاهنون	فمالنون
متكنون	تنبونوه	أتنبنون	وئستنبونك	استهبزءوا
لئواطنوا	ئتكنون	الخاطنون	المنشنون	

Note: In number 19, which occurs in Surah Al-Waaqi'ah, the rule may take place or be left out, i.e. *ibdaal* or *tahqeeq*.

- e) If a *hamzah* with a *kasrah* occurs after a letter with *kasrah*, then in the following 6 words the *hamzah* will be dropped off:

والصابنن	المستهزنن	الخاطنن
خاطنن	لخاطنن	متكنن

- f) If a *hamzah* with a *dhammah* occurs after a letter with *fathah*, then in the following 3 words the *hamzah* will be dropped off

and the letter preceding it will remain as a *fathah*, the *waaw* will have a *sukoon*:

يطنون	تطنوها	تطنوهم
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- g) If a *hamzah* with a *fathah* occurs after a letter with *fathah*, then in the following word the *hamzah* will be dropped off: متكنا .
- h) The *hamzah* in the words إسرائيل, وكانن, and النبي will be recited with *tas-heel* along with *madd* or *qasr*.

However, in the word هأنتم, there will only be *tas-heel* along with *qasr*, due to *madd munfasil*.

Note: When stopping on the word النبي, the *hamzah* will be changed to a *yaa*.

- i) The *hamzah* in the words جزء and جزء will be changed to a *zaay*, after which *idghaam* will take place, i.e. جزاً.

Similarly, the *hamzah* in the words كهينة and النسبي will be changed to a *yaa*, after which *idghaam* will take place.

The *waaw* in the words هزوا and كفوا will be changed to a *hamzah* wherever they occur, i.e. هزوا and كفوا for Abu Ja'far, Ya'qoob and Khalaf. However, in the first word, Abu Ja'far and

Ya'qoob will recite the *zaay* with a *dhammah* while Khalaf will recite it with *sukoon*. In the second word, Abu Ja'far recites the *faa* with a *dhammah* while the remaining two recite with *sukoon*.

j) Imaam Khalaf recites the word **ذنب** with *ibdaal*.

باب نقل حركة الهمزة الى الساكن قبلها

If before a *hamzah qat'ee*, there appears a *saheeh saakin* letter, or a letter of *leen*, then Warsh makes *naql*, i.e. the *harakah* of the *hamzah* is transferred to the letter before it, and the *hamzah* is dropped. This *naql* will take place when the *saheeh saakin* letter is at the end of the first word, and the *hamzah qat'ee* at the beginning of the next word.

Note: This *naql* takes place in both *mawsool* and *mafsool*.

- a) *Mawsool* is, when both the ال and the word which has a *hamzah* at the beginning, are in the same word, e.g. - الارض - الانسان etc,
- b) *Mafsool* is, when both the *saakin* letter and *hamzah* are in separate words, e.g. - خلوا الى - من آمن etc,

Note: *Saheeh Saakin* referred to here is a *ghair maddah*, and it could either be a *saakin* letter, or *tanween*, as the same rule applies to the *tanween* as well, e.g. - مَنْ آمَنَ - خَلُّوا إِلَى - الْإِنْسَانَ - لِكَبِيرَةٍ الْأَ - كُفُّوا أَحَدًا - الْآرْضُ - etc.

Note: There should not be any confusion that *mawsool* words such as الارض etc. is construed as one, because ال is separate and ارض is separate, hence, two separate words, but written as one.

Note: There are no words which are exempted from the rule of *naql*, besides one, i.e. *كتابه أنى* in Surah Haaqqah, according to the *tareeq* of Imaam Shaatibi, all the Qurraa read with *tahqeeq* i.e. 'adam *naql*. However, because of the general rule, *naql* is also permissible.

Note: When making *naql* in *كتابه أنى*, it will be necessary to make *idghaam* in *ماليه هلك*, and if read with *iskaan* and *tahqeeq* i.e. 'adam *naql* in *كتابه أنى*, it will then be necessary to read with *izhaar* in *ماليه هلك*.

The word *ألنن* appears twice in Surah Yunus. In it there will be *naql* for Qaalon also, together with Warsh i.e. *ألن*. For Warsh, the *naql* will be read because of the rule, and for Qaalon because of *riwaayah*.

This word originally is *ء ألنن*; it could be read in two ways for all the Qurraa,

1} *Ibdaal* i.e. the second *hamzah* will be changed to an *alif* and read with *madd*, i.e. *ألن*.

2} *Tas-heel* i.e. *ء ألنن*.

Note: When *tas-heel* is made, there will be no *madd*.

There are seven (7) *wujooh* for Warsh when *ألنن* is read *waslan*:

1-3} *Ibdaal* with *tool* in the first *hamzah* with *tathleeth* in the second, e.g. *ألنن*

4-6} *Tas-heel* with *tathleeth*, e.g. *ء ألنن*

7} *Ibdaal* with *qasr* in the first with *qasr* in the second

قصر – توسط – طول in the second	ابدال مع الطول in the first	ألنن	3-1
قصر – توسط – طول in the second	تسهيل in the first	ء ألنن	6-4
قصر in the second	ابدال مع القصر in the first	ألنن	7

When making *waqf* there will be nine (9) *wujooh* for Warsh:

1-3} *Ibdaal* with *tool* with *tathleeth*

4-6} *Tasheel* with *tathleeth*

7-9} *Ibdaal* with *qasr* in the first with *tathleeth* in the second

قصر – توسط – طول in the second	ابدال مع الطول in the first	ألنن	3-1
قصر – توسط – طول in the second	تسهيل in the first	ء ألنن	6-4
قصر – توسط – طول in the second	ابدال مع القصر in the first	ألنن	9-7

For Qaaloon there will be only three (3) *wujooh* when reading

waslan: 1} *Ibdaal* with *tool* 2} *Ibdaal* with *qasr* 3} *Tas-heel*

قصر in the second	ابدال مع الطول in the first	ألنن	1
قصر in the second	ابدال مع القصر in the first	ألنن	2
قصر in the second	تسهيل in the first	ء ألنن	3

and *waqfan* there will be the same nine (9) *wujooh* for Qaaloon, as is for Warsh.

قصر – توسط – طول in the second	ابدال مع الطول in the first	ألنن	3-1
قصر – توسط – طول in the second	تسهيل in the first	ء ألنن	6-4
قصر – توسط – طول in the second	ابدال مع القصر in the first	ألنن	9-7

For Khalaf, in the word ألنن there will be *saktah bi-laa khulf* when reading *waslan* and for Khallaad there will be *saktah bil khulf*.

When making *waqf*, there will be *naql* and *saktah* for both Khalaf and Khallaad.

In the word رِدًا يُصَدِّقُنِي which is in Surah Qasas, there will be *naql* for Imaam Naafi', i.e. for both Qaalon and Warsh i.e. رِدًا يُصَدِّقُنِي.

In the word عَادَا الْوَلَى which is in Surah Najm, there will be *naql* with *idghaam* for Naafi' and Abu 'Amr Basri when reading *waslan*, i.e. عَادَا الْوَلَى.

If the reading is initiated from this word then there will be two *wujooh*: 1} *naql*, i.e. الْوَلَى 2} *tahqeeq*, i.e. الْوَلَى.

It should be noted that for Qaalon and Basri, the preferred manner is to read *ibtidaa bil-asl*, i.e. الْوَلَى, because to read with *naql* is not their general rule. It is because of *idghaam* that they make *naql*.

Therefore, if, because of *waqf* the *idghaam* is deferred, then automatically *ibtidaa bil-asl* will get preference.

Warsh will always make *naql* whether reading *waslan* or making *waqf*, because he reads with *naql* as per rule. And when Qaalon makes *naql*, he reads with a *hamzah* instead of *waaw*, i.e. الْوَلَى and الْوَلَى.

The remaining Qurraa will read with a *kasrah* (on the *noon*) and *sukoon* on the *laam* i.e. عَادَا الْوَلَى.

When initiating the reading from this word, there is only one *wajh* for them, i.e. *ibtidaa bil-asl* i.e. الْوَلَى.

When reading *waslan*, the following *wujooh* will be read:

قالون	نقل مع الادغام مع همزه ساكنه	عَادَا لَوَلَى	1
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ورش وبصري	نقل مع الادغام مع واو ساكنه	عاداً لُولى	2
غير مذكورين	كسره تنوين مع سكون لام تعريف	عاداً الأولى	3

And when initiating the reading from this word the following *wujooh* will be read:

قالون	لُولى	أَلُولى	الأُولى	1
ورش	لُولى		أَلُولى	2
بصري	لُولى	أَلُولى	الأُولى	3
غير مذكورين		الأُولى		4

Note: It will be permissible to read the *hamzah wasli* at the beginning of a *mawsool* word when making *naql*, e.g. *الْإِنْسَانُ - أَلرِّضُ*, It is also permissible to omit the *hamzah wasli* due to the *harakah* on the *laam*, hence, the need for the *hamzah wasli* is no more. e.g. *لِإِنْسَانٍ - لِرِضٍ*,

When reading with *tahqeeq*, only one way is established,

i.e. *ibtidaa bil-asl*, e.g. **الإنسان – الأَرْضُ**.

Imaam Abu Ja'far will make *naql* upon the *hamzah* in **ردءا**, i.e. **ردا** in Surah Qasas. However, the *tanween* will be changed to a *fathah* in all cases and the *alif* will remain.

Similarly, Abu Ja'far will make *naql* upon the *hamzah* in **عادا الأولى** in Surah An-Najm. *Idghaam* will take place upon the *tanween*, giving the *laam* a *shaddah*.

However, when starting from **الأولى**, there are three options:

- 1) الأولى 2) الاولى 3) لولى

Naql will also take place upon the *hamzah* in **من اجل** which occurs in Surah Aali-'Imraan.

Note: The *hamzah* in **اجل** originally had a *kasrah*, i.e. **اجل**.

Ibn Wirdaan will make *naql* in the word **النن** wherever it occurs and in the word **ءالنن** which occurs twice in Surah Yunus.

Note: *Naql* will take place in **ءالنن** regardless of whether it is recited with *tas-heel* or *ibdaal*. However, when reciting with *ibdaal*, it is permissible to recite the first *hamzah* with *qasr*, i.e. there will be only three (3) *wujooh* when reading *waslan*:

- 1} *Ibdaal* with *tool* 2} *Ibdaal* with *qasr* 3} *Tas-heel*

قصر in the second	ابدال مع الطول in the first	ألنن	1
قصر in the second	ابدال مع القصر in the first	ألنن	2
قصر in the second	تسهيل in the first	ء ألنن	3

and *waqfan* there will be nine (9) *wujooh*:

قصر – توسط – طول in the second	ابدال مع الطول in the first	ألنن	3-1
قصر – توسط – طول in the second	تسهيل in the first	ء ألنن	6-4
قصر – توسط – طول in the second	ابدال مع القصر in the first	ألنن	9-7

Similarly, Ibn Wirdaan will make *naql* upon the *hamzah* in the word *ملء*, which appears in Surah Aali-'Imraan.

Imaam Ruwais will make *naql* in *من استبرق* in Surah Rahmaan.

Imaam Khalaf will make *naql* upon the *hamzah* of the command tense of *سأل* with a condition that a *waaw* or *faa* is present before the *seen*; the *hamzah* will be dropped off, e.g. *فستلوا*, etc.

باب سكوت حمزة على الساكن قبل الهمزة

According to Abul Fath Faaris, in both,

a} *Mawsool*, e.g. الارض.

b} *Mafsool*, e.g. قد افلح , and the words شيئاً and شيء , there will be *saktah* for Khalaf when reading *waslan*, and for Khallaad there will be ‘adam of *saktah*.

And according to Abul Hasan Taahir ibn Ghalboon and others, there will be *saktah* in *mawsool* only and شيئاً and شيء for both Khalaf and Khallaad, and in *mafsool* there will be ‘adam of *saktah* for both Khalaf and Khallaad.

Hence, when taking both *turuq* into consideration while reading *waslan*, there will be

a} *saktah bi-laa khulf* for Khalaf in *mawsool* and شيئاً and شيء .

b} And in *mafsool* there will be *saktah bil khulf*.

And for Khallaad in,

a} *Mawsool* and شيئاً and شيء there will be *saktah bil khulf*.

b} And in *mafsool* there will only be ‘adam of *saktah*.

When making *waqf* on *mawsool*, there will be two (2) *wujooh* for Khalaf, i.e. 1} *naql* 2} *saktah*

In *mafsool* there will be three (3) *wujooh*,

i.e. 1} *naql* 2} *saktah* 3} ‘adam of *saktah*

For Khallaad too, there will be two (2) *wujooh* when making *waqf* on *mawsool*, i.e. 1} *naql* 2} *saktah*

And in *mafsool*, there will be only two (2) *wujooh*,
i.e. 1} *naql* 2} 'adam of *saktah*

The different *wujooh* for Khalaf and Khallaad are discussed below:

وَ الْأَرْضَ وَ ضَعَهَا لِلْأَنَامِ

نقل	وقفاً	سكته	وصلأ	موصول	خلف
سكته					

مِنْ أَيَّامٍ آخَرَ

نقل	وقفاً	سكته	وصلأ	مفصول	خلف
سكته					
نقل	وقفاً	عدم سكته	وصلأ	مفصول	خلف
عدم سكته					

نقل	وقفاً	عدم سكته	وصلأ	مفصول	خَلَاد
عدم سكته					

نقل	وقفاً	سكته	وصلأ	موصول	خَلَاد
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سكته					
نقل	وقفًا	عدم سكته	وصلاً		

A. When reading *jam' harfi* for Khalaf, there will be one *wajh* when reading *wasl* in *mawsool*, i.e. *saktah*.

When making *waqf*, there will be two *wujooh*, i.e. *naql* and *saktah*.

نقل	وقفًا				خلف	جمع حرفى و جمع الجمع
سكته		سكته	وصلاً	موصول		

And in *mafsool* during *wasl*, there will be two *wujooh*, i.e. *saktah* and 'adam of *saktah*.

When making *waqf*, there will be three *wujooh*, i.e. *naql*, *saktah* and 'adam of *saktah*.

نقل		سكته			خلف	جمع حرفى و جمع الجمع
سكته	وقفًا	عدم سكته	وصلاً	مفصول		
عدم سكته						

B. For *Khallaad* in *jam' harfi*, there will be two *wujooh* when reading *wasl* in *mawsool*, i.e. *saktah* and 'adam of *saktah*.

When making *waqf*, then too, there will be only two *wujooh*, i.e. *naql* and *saktah*.

نقل	وقفًا	سكته	ووصلًا	موصول	خَلَاد	جمع حرفى و
سكته		عدم سكته				جمع الجمع

And in *mafsool* during *wasl*, there is just one *wajh*, i.e. ‘adam of *saktah*’.

When making *waqf*, there will be two *wujooh*, i.e. *naql* and ‘adam of *saktah* (*tahqeeq*).

نقل	وقفًا	عدم سكته	ووصلًا	مفصول	خَلَاد	جمع حرفى و
عدم سكته						جمع الجمع

Note: If, when making *waqf*, there appears a *hamzah qat’ee* after *meem* of *jam’*, there will be only two *wujooh* for Khalaf:

1} *saktah* and 2} ‘adam of *saktah*, *naql* will not take place e.g. نَلْمُ اصْرِى.

For *Khallaaad*, there will be only one *wajh* i.e. ‘adam of *saktah*’.

باب وقف حمزة و هشام على الهمز

Waqf in itself requires *takhfeef*, and *hamzah* is a *thaqeel* letter. Therefore, Imaam Hamzah and Hishaam make *takhfeef* in the *hamzah* when making *waqf*.

The *takhfeef* of the *hamzah* is of two types;

- 1) *Takhfeef qiyaaasi*
- 2) *Takhfeef rasmi*

Takhfeef qiyaaasi is confined to the following five (5) *wujooh*:

- 1} *tas-heel*
- 2} *ibdaal*
- 3} *idghaam*
- 4} *naql*
- 5} *hazf*

Takhfeef rasmi is restricted to the following three (3) *wujooh*:

- 1} *ibdaal*
- 2} *hazf*
- 3} *idghaam*

Takhfeef qiyaaasi will always be in accordance with the *qawaa'id* of *sarf* and *takhfeef rasmi* will always collaborate with *rasmul khatt*, and also confirm to *riwaayah* and '*arabiyyah (nahw)*.

At times, these two are found together, e.g. the *ibdaal* in يؤمنون and *hazf* of the *hamzah* in دفء.

Sometimes they are found separately, e.g. *tas-heel* in فمالون is *takhfeef qiyaaasi* and *hazf* of *hamzah* is *takhfeef rasmi*.

According to the *tareeq* of Shaatibi, there are two types of *hamzah* in which Imaam Hamzah makes *takhfeef*, 1} *hamzah mutawassitah* 2} *hamzah mutatarrifah*.

Hishaam makes *takhfeef* of the *hamzah mutatarrifah* only.

Hence, in the *takhfeef* of *hamzah mutatarrifah*, Hishaam and Hamzah are unanimous. Therefore, the rules of *hamzah mutatarrifah* won't be discussed separately for Hishaam.

A) Hamzah mutawassitah is of three (3) types:

1} *Mutawassitah haqeeqi*, e.g. يؤمنون etc

2} *Mutawassitah hukmi* in which the *hamzah* is *mutawassitah* because of a *dhameer* or *mansoob munawwan*, e.g. بناء ، نسأكم etc.

This type is also known as *mutawassitah bi-nafsih*.

3} *Mutawassitah bi-zawaaid* in which the *hamzah mubtadiyah* is *mutawassitah* because of a letter or word before it, e.g. لِقَاءَنَا أَنْتِ - من آمنه - من آمن etc.

B) Hamzah mutatarrifah is that *hamzah* which is found at the end of a word, e.g. جاء - شاء etc.

The *hamzah mutawassitah* and *hamzah mutatarrifah*, according to the *harakah* and *sukoon* on them, are categorised into three types:

1} *hamzah saakin* preceded by a *mutaharrik* letter

2} *hamzah mutaharrik* preceded by a *saakin* letter

3} *hamzah mutaharrik* preceded by a *mutaharrik* letter.

Each one of the above three will be discussed as per general rule.

1) Qaa'idah of Ibdaal– When the *hamzah* is *saakin*, preceded by a *mutaharrik* letter, the *hamzah* will change to the *harf 'illah*

corresponding to the *harakah* before it, whether the *sukoon* is *asli* or 'aaridhi, or the *hamzah* is *mutawassitah* or *mutatarrifah*.

Examples of the *hamzah mutawassitah* on which the *sukoon* is *asli*:

مَأْمُونٌ - مَأْكُولٌ - إِطْمَأْنِنْتُمْ - فَادَارَ عَنْكُمْ etc.

Examples of *hamzah mutawassitah bi-zawaaid*:

قَالَ انْتَبَى - الْهُدَى انْتَبَا - فَاتُوا - فَأَوْا etc.

Examples of the *hamzah mutatarrifah* on which the *sukoon* is *asli*:

اقْرَأْ - امْ لَمْ يَنْبَأْ - هَيَّيْ - نَبِيٌّ etc

Examples of the *hamzah mutatarrifah* whose *sukoon* is 'aaridhi:

تَفَقَّوْا - أَنْشَأَ - قَالَ الْمَلَأُ etc.

2) **Qaa'idah of Naql** – When the *hamzah* is *mutaharrik*, preceded by a *saheeh saakin* or a *yaa* or *waaw* which is *maddah asliyyah* or a letter of *leen*, then in all of the above cases, *naql* will take place, whether the *hamzah* itself be *mutawassitah* or *mutatarrifah*.

Examples of *hamzah mutawassitah* preceded by a *saheeh saakin*:

يَجْنُرُونَ - يَسْأَمُونَ etc. and هُرْءٌ - جُرْءٌ etc.

Examples of *hamzah mutatarrifah* preceded by a *saheeh saakin*:

دِفْءٌ - الْخَبْءُ - الْمَرْءُ - مِلْءٌ etc.

Examples of *hamzah mutawassitah* preceded by a *maddah asliyyah*:

السُّوْأَى - سَيِّنَتْ etc.

Examples of *hamzah mutatarrifah* preceded by a *maddah asliyyah*:

سُوْءٌ - سِيْءٌ - جِيْءٌ etc.

Examples of *hamzah mutawassitah* preceded by a *leen*:

شَيْنًا - كَهَيْئَةً - مَوْلِيًا - سَوَاتِيهَا etc.

Examples of *hamzah mutatarrifah* preceded by a *leen*:

السُّوءِ - شَيْءٍ etc.

Note: Together with *naql*, some Qurraa read a second *wajh*, i.e. *ibdaal* with *idghaam* of the *yaa* or *waaw* which is *maddah asliyyah* before the *hamzah* e.g. the word سَيِّئَت will be read سَيِّت and سُوءٌ will be read سُؤٌ etc.

3) **Qaa'idah of Tas-heel** – When the *hamzah* is *mutaharrik* and before it, there is an *alif*, and the *hamzah* is *mutawassitah*, there will be *tas-heel* in the *hamzah*, with *tool* and *qasr* in the letter of *madd*

e.g. دَعَاءٌ - جَاؤَا - نَسَاءَكُمْ - خَائِفِينَ etc.

4) **Qaa'idah of Ibdaal** – When the *hamzah* is *mutaharrik* and before it there is an *alif*, and the *hamzah* is *mutatarrifah*, there will be *ibdaal* with *alif*, i.e. the *hamzah* will be changed to an *alif*,

e.g. من السماءِ - الضعفاؤُا - السفهَاءُ etc.

When making *ibdaal*, it will be permissible to read both the *alif*, just as it is permissible to read one *alif* only.

Hence, for *Hamzah* and *Hishaam*, there will be *tathleeth* when making *ibdaal*.

There will also be *tas-heel* with *rawm* with *tawassut* and *qasr* for *Hishaam*, and *tas-heel* with *rawm* with *tool* and *qasr* for *Hamzah*,

which makes a total of five (5) *wujooh* each for Hamzah and Hishaam.

Note: When making *ibdaal*, only one *alif* is read, in this case there will be only *qasr* for both Hamzah and Hishaam.

5) **Qaa'idah of Idghaam** – When the *hamzah* is *mutaharrik* and before it, there is a *yaa* or *waaw* which is *maddah zaaidah*, then *idghaam* will take place, whether the *hamzah* be *mutawassitah* or *mutatarrifah*.

Examples of *hamzah mutawassitah* preceded by a *yaa* or *waaw* which is *maddah zaaidah*: i.e. **حَطِيئَةٌ** will be read **حَطِيئَهْ** and **هَنِيئًا** will be read **هَنِيَّا** and **مَرِيئًا** will be read **مَرِيَّا** etc.

Examples of *hamzah mutatarrifah* preceded by a *yaa* or *waaw* which is *maddah zaaidah*: i.e. **النَّسِيءُ** will be read **النَّسِيَّ** and **بَرِيءٌ** will be read **بَرِيَّ** and **قَرُوءٌ** will be read **قَرُوَّ** etc.

The *hamzah mutaharrikah* preceded by a *mutaharrik* letter is of two (2) types:

1. *Hamzah mutawassitah bi-nafsih* in which the *hamzah* is in the center of the word. The *hamzah* itself will have all three *harakaat* and the letter before will also have all three *harakaat*. Thus, nine (9) types in total.

2. *Hamzah mutawassitah bi-zaaidah* in which before the *hamzah* there is a separate letter. The *hamzah* itself will have all three *harakaat* and the letter before will have only a *fathah* or *kasrah*, not a *dhammah*. Thus, six (6) types in total.

All the above types are discussed as follows:

1-3} After a *maftooh* letter the *hamzah* will have all three *harakaat*.

Examples of *mutawassitah bi-nafsih*: رُءُوفٌ – يَيْسَنَ – سَأَلْتَهُمْ.

In all three types there will be only *tas-heel*.

However, in three words there will be *tas-heel* and *hazf* i.e.

a) وَلَا يَطْنُونَ in Surah Tawbah

b) تَطْنُوهَا in Surah Ahzaab

c) تَطْنُوهُمْ in Surah Fath

When making *hazf*, the three words will be read as;

a} وَلَا يَطْنُونَ b} تَطْنُوهَا c} تَطْنُوهُمْ

i.e. the *fathah* on the *taa* (ط) will remain.

Examples of *mutawassitah bi-zaaidah*:

فَأَوْرِي – وَأُوتِينَا – فِيمَا – وَإِنَّهُ – أَفَأَمِنَ – كَاتِبِينَ

In this type there will be *tahqeeq* and *tas-heel*, two *wujooh*.

4} *Hamzah maftoohah* preceded by a letter with a *kasrah*, in this type there will be ابدال of the *hamzah* to a *yaa maftoohah*.

Examples of *mutawassitah bi-nafsih*:

مَائِهِ will be read مَائِيه, سَيِّئَاتِكُمْ will be read سَيِّئَاتِكُمْ, فَيَّةٌ will be read فَيَّةٌ etc.

Examples of *mutawassitah bi-zaaidah*:

بِأَسْمَائِهِمْ etc. There will be *ibdaal* and *tahqeeq*.

5} *Hamzah maksoorah* preceded by a letter with a *kasrah*, in this type there will be *tas-heel*.

Examples of *mutawassitah bi-nafsih*: بَارِنِكُمْ etc.

But if after the *hamzah* there is a *yaa saakinah*, then two *wujooh* will be read a} *tas-heel* b} *hazf*

i.e. خَاطِنٌ will be read as خَاطِنٌ,
خَاسِنٌ will be read as خَاسِنٌ.

Examples of *mutawassitah bi-zaaidah*: بِإِحْسَانٍ – لِإِيْلَافٍ etc.
there will be *tas-heel* and *tahqeeq*.

6} *Hamzah madhmoomah* preceded by a *kasrah*, in this type there will be two *wujooh*: a} *tas-heel* b} *ibdaal*.

Examples of *mutawassitah bi-nafsih*: سُنْقَرِنُكُ – أَوْئِنُّكُمْ , etc.

But if the *hamzah* is *mahzoofur rasm* and after it there is a *waaw*, e.g. لِيَطْفُوْا – مَسْتَهْزِئُوْنَ etc.

There will be three (3) *wujooh*,

a} *tas-heel*

b} *ibdaal* to a *yaa* i.e. لِيَطْفُوْا - مَسْتَهْزِئُوْنَ etc.

c) to make *hazf* of the *hamzah* and read the letter before it with a *dhammah*, e.g. لِيَطْفُوا – مستهزؤون etc.

Examples of *mutawassitah bi-zaaidah*: لأُولَاهِم - لأَخْرَاهِم etc.

In this type there will be three (3) *wujooh*,

a) *tahqeeq* b) *tas-heel* c) *ibdaal* to a *yaa*

7} *Hamzah maftoohah* preceded by a letter with a *dhammah*, in this type there will be *ibdaal* of the *hamzah* to a *waaw*,

e.g. يُؤَيِّدُ will be read يُؤَيِّدُ, مُؤَجَّلًا will be read مُؤَجَّلًا

8} *Hamzah maksoorah* preceded by a letter with a *dhammah*, in this type there will be two *wujooh* a) *tas-heel* b) *ibdaal*

e.g. سُنُّوْا, when making *ibdaal*, will be read سُنُّوْا.

9} *Hamzah madhmoomah* preceded by a *dhammah*, in this type there will be *tas-heel*, e.g. بَرُّوْكُمْ,

However, if the *hamzah* is *mahzoofur rasm*, then there will be two *wujooh*, a) *tas-heel* b) *hazf*

In *hazf*, بَرُّوْكُمْ will be read بَرُّوْكُمْ.

Note: In the last three types there is no *mutawassitah bi-zaaidah*.

Note: In the word رُوِيَا after making ابدال it could be read both with *idghaam* and *izhaar*. And this applies to تُنْوِيهِ – تُنْوِي and رُعِيَا as well, but in رُعِيَا after *ibdaal* there will be no *idghaam*.

Note: In the words *انبئهم – نبئهم* just as it is proper to read the *haa* (هـ) with a *dhammah* after making *ibdaal*, in the same way, it will be permissible to read the *haa* (هـ) with a *kasrah*, and this is so, because of the *yaa saakinah* before it.

Note: Just as it is correct to make *waqf* according to *takhfeef qiyaasi* for Hamzah and Hishaam, in the same way it is also correct to make *waqf* according to *takhfeef rasmi* for both of them, but the *waqf* should be according to the *rasm* of the *hamzah*, and also according to correct *'arabiyyah* and *naql*.

Therefore, the *hamzah* which is written in the form of an *alif*, its *takhfeef* will be done according to an *alif*. And if the *hamzah* is written in the form of a *waaw*, the *takhfeef* will be according to the *waaw*. And if the *hamzah* is written in the form of a *yaa*, the *takhfeef* will be according to the *yaa*. That *hamzah* which is *mahzoofur rasm*, its *takhfeef* will be by *hazf* i.e. to delete the *hamzah*.

It is imperative to know the *rasm* of the *hamzah* to understand *takhfeef rasmi*; without recognition of the *rasm* of the *hamzah*, it will be difficult to understand the rules pertaining to *takhfeef rasmi*. And until such time wherein a person does not master the science of *rasm*, he should suffice with *takhfeef qiyaasi*.

Some rules pertaining to the *rasm* of the *hamzah*

1. **Rule:** When the *hamzah* is *saakin* and before it there is a *mutaharrik* letter, the *hamzah* will be written according to the *harf 'illah* which corresponds to the *harakah* before it, whether the *hamzah* is *mutawassitah* or *mutatarrifah*,

Examples of *hamzah mutawassitah*: جنت – مؤمنين – شأن

Examples of *hamzah mutatarrifah*: يهينى لكم – ان يشأ – هينى لنا

2. **Rule:** The *hamzah munfaridah mutaharrikah* which appears at the beginning of a word will always be written in the form of an *alif*, whether the *hamzah* be *mubtadiyah haqeeqiyyah* or *mutawassitah bizawaa'id*, e.g. ساصرف – اهدنا – اعوذ etc.

3. **Rule:** When two *hamzah* appear at the beginning of a word, the first will always be *mahzoo'fur rasm*, i.e. it will be written in the form of a *hamzah* (ء) and the second will be written in the form of an *alif*,

e.g. ء أنزل – ء إنا – ء أنذرتهم etc.

4. **Rule:** The *hamzah mutaharrikah* preceded by a *saakin* letter, whether the *saakin* be *saheeh* or *ghair saheeh*, will always be *mahzoo'fur rasm*, i.e. it will be written in the form of a *hamzah* (ء), whether the *hamzah* is *mutawassitah* or *mutatarrifah*.

Examples of *hamzah mutawassitah*:

etc. سينت – جآءهم – سوءة – تجنرون

Examples of *hamzah mutatarrifah*:

etc. شيء – شاء – السوء – النسيء , ملء الارض in ملء

Note: However, if before the *hamzah madhmoomah* there is an *alif*, the *hamzah* will be written in the form of a *waaw*, e.g. جزاؤكم – نساؤكم etc.

and if before the *hamzah maksoorah* there is an *alif*, it will be written in the form of a *yaa* e.g. الغانط etc.

5. **Rule:** If after a *hamzah maftoohah* there is an *alif*, or after a *hamzah madhmoomah* there is a *waaw maddah*, or after a *hamzah maksoorah* there is a *yaa maddah*, then in all three cases the *hamzah* will be *mahzoofur rasm*, e.g. شنان – رءوسكم – خاسنين etc.

6. **Rule:** If a *hamzah mutaharrikah* is preceded by a *mutaharrik* letter, and the *hamzah* is *mutawassit*, now if before the *hamzah maftoohah* there is a *maftooh* letter the *hamzah* will be written in the form of an *alif*, e.g. سأل, and if before the *hamzah maftoohah* there is a *maksoor* letter, it will be written in the form of a *yaa* e.g. خاطئة, and if before the *hamzah maftoohah* there is a *madhmoom* letter, it will be written in the form of a *waaw*, e.g. مؤجلا – بسؤال etc. and if before the *hamzah madhmoom* there is a *maksoor* letter or before a *hamzah maksoor* there is a *madhmoom* letter, in both these cases the *hamzah* will be written in the form of a *yaa*, e.g. سننلوا – سنقرئك etc. and if

before a *hamzah madhmoom* there is a *maftooh* letter, then the *hamzah* will be written in the form of a *waaw*, e.g. يَكُونُكُمْ – يَذْرُوكُمْ etc.

7. **Rule:** When the *hamzah mutatarrifah* is *mutaharrik* and before it there is a *mutaharrik* letter, and if the *harakah* of the *hamzah* corresponds to the *harakah* before it, the *hamzah* will then be written according to the *harakah* that is on it, e.g. لِكُلِّ امْرِيٍّ – مَلْجَأٌ – لِكُلِّ امْرِيٍّ etc. and if the *harakah* of the *hamzah* does not correspond to the *harakah* before it, the *hamzah* will be written in the form of the *harakah* before it, e.g. مَلَاً – يُسْتَهْزَأُ – يُسْتَهْزِئُ – لِسَبِيًّا etc.

We have discussed very briefly here the rules of the *hamzah*, there are many other rules, which are discussed in detail in various kitaabs on this subject.

Note: That *hamzah mubtadiyah* which becomes *mutawassitah bi-zawaaid* because of a letter before it, will be read with two *wujooh* i.e. *tahqeeq* and *takhfeef*.

The letters by which the *hamzah* becomes *mutawassitah bi-zawaaid* are ten (10) which are as follows:

- 1} The *haa* (هـ) of *tanbeeh* e.g. هَانَتْكُمْ – هَوْلَاءُ etc.
- 2} The *yaa* of *nidaa* e.g. يَأَيَّهَا – يَأَدَمُ etc.
- 3} The *laam* e.g. لِأَخْرَاهُمْ – وَ لِأَبْوَيْهِ – لِأَنْتُمْ etc.

- 4} The *baa* e.g. بِأَخْرِين – بِأَمَامٍ etc.
5} The *hamzah* e.g. هَ أَنْذَرْتَهُمْ – هَ أَلْقَى – هَ أَنْكَ etc.
6} The *seen* e.g. سَأَصْرِفُ – سَأُورِيكُمْ etc.
7} The *kaaf* e.g. كَأَنَّهُنَّ – كَأَنَّهُمْ etc.
8} The *faa* e.g. فَأَمِنُوا – فَأَنْتُمْ – فَأَتَوْهُنَّ etc.
9} The *waaw* e.g. وَ أَنْتُمْ – وَ أَنْكُمْ etc.

Note: In all of the above cases, together with *tas-heel* there will be *tahqeeq*, i.e. two *wujooh*.

However, if the *hamzah* is *maftooh* preceded by a letter with a *kasrah*, then *ibdaal* to a *yaa maftoohah* will take place, e.g. بِأَنَّهُ etc. will be read بِئِنَّهُ and the second *wajh* will be *tahqeeq*.

10} The *laam ta'reef* e.g. الْأَرْضِ - الْأَخْرَةِ etc. In this instance two *wujooh* will be read a} *naql* b} *saktah*.

The third *wajh* i.e. 'adam of *saktah* is not read.

Note: The *hamzah mutatarrifah* in which *takhfeef* is made, in it *rawm* and *ishmaam* is also permissible, whether the *takhfeef* be *naql* or *ibdaal* with *idghaam*, under condition that *ibdaal* of the *hamzah* is not made to a letter of *madd*.

The rule is, that if before the *hamzah mutatarrifah* in which *takhfeef* is made, the *saakin* is not an *alif*, then in this case *rawm* and *ishmaam* will be permissible.

This is found in a few ways:

1. When the *harakah* of the *hamzah* is transferred (*naql*) to the *saakin* before it, *rawm* and *ishmaam* will be permissible in the *harakah* of which *naql* has been made, e.g. دِفَاءٌ will be read دِفْءٌ, المَرْءُ will be read المَرْءُ, سُوءٌ will be read سُوءٌ, شَيْءٌ will be read شَيْءٌ; in all of the above examples, there will be *rawm* and *ishmaam*.

2. When *ibdaal* of the *hamzah* is made to a *harf 'illah*, corresponding to the *harakah* before it, and *idghaam* of the first letter is made into the second. In this instance too, there will be *rawm* and *ishmaam*, e.g. النَّسِيءُ will be read النَّسِيءُ, بَرِيءٌ will be read بَرِيءٌ, قَرُوءٌ will be read قَرُوءٌ, سَوِيءٌ will be read سَوِيءٌ, شَيْءٌ will be read شَيْءٌ etc.

3. When the *hamzah mutaharrikah* because of *takhfeef rasmi* is changed to a *waaw* or *yaa*, in this instance too *rawm* and *ishmaam* will be permissible, e.g. الضَّعْفَاؤُ will be read الضَّعْفَاؤُ and من نَبَائِ will be read من نَبَائِ etc.

4. When, according to the *madhab* of Akhfash the *hamzah mutaharrikah* is changed to a *waaw* or *yaa* i.e. *hamzah madhmoomah* which is preceded by a letter with a *kasrah* will be changed initially to a *yaa maksoorah* and then made *saakin* due to *waqf*, and the *hamzah maksoorah* which is preceded by a letter with a *dhammah* will also be initially changed to a *waaw* and then made

saakin due to *waqf*. In the above instance too, *rawm* and *ishmaam* will be permissible, e.g. **يَبْدَى** will be read **يَبْدَى** and **لُؤْلُؤٌ** will be read **لُؤْلُؤٌ** etc.

Note: *Rawm* and *ishmaam* will not be permissible in that *hamzah mutatarrifah* which has been changed to a letter of *madd*, because *rawm* and *ishmaam* is not possible in the letter of *madd*.

The rule in this case is that if before a *hamzah mutaharrikah* there is either a *mutaharrik* letter or an *alif*, then *rawm* and *ishmaam* is not permissible in the *hamzah* which is now changed to a letter of *madd*.

This takes place in two types:

- a) before the *hamzah mukhaffafah* there is a *mutaharrik* letter, e.g. the word **الْمَلَأَ** will be read **الْمَلَأَ** and **اقْرَأَ** will be read **اقْرَأَ**, Hence, *rawm* and *ishmaam* will not be read.
- b) before the *hamzah mukhaffafah* there is an *alif*, e.g. the word **يَشَاءُ** will be read **يَشَاءُ** and **مِنَ السَّمَاءِ** will be read **مِنَ السَّمَاءِ**, Hence, *rawm* and *ishmaam* will not be read.

When making *tas-heel*, then only *rawm* will take place, and *ishmaam* in this instance will not be permissible, because in *ishmaam*, *iskaan* is necessary.

Some common rules are discussed below:

1. In **مستهلزون** etc. three (3) *wujooh* are read:

a} *tas-heel* b} *ibdaal* i.e. مستهزون c} *hazf* i.e. مستهزون.

The *hazf* here is *takhfeef rasmi*.

2. In عذاب اليم etc. too, three (3) *wujooh* will be read:

a} *naql* i.e. عذاب اليم

b} *saktah* c} *tahqeeq* i.e. 'adam of *saktah*.

3. In الارض etc. there will be only two (2) *wujooh*:

a} *naql* i.e. الرض b} *saktah*

The third *wajh*, i.e. 'adam of *saktah* will not be read.

4. In شيء etc. there will be only two (2) *wujooh*:

a} *naql* i.e. شيء b} *ibdaal* with *idghaam* i.e. شيء

In both of the above instances there will be *rawm* and *ishmaam* according to the *harakah*, hence, in *hamzah madhmoomah* there will be 6 *wujooh* and in *hamzah maksoorah* there will be 4 *wujooh*.

5. شيئاً – There will be two (2) *wujooh*:

a) *naql* i.e. شيئاً b) *ibdaal* with *idgaam* i.e. شيئاً.

Note: In numbers 4 & 5 above there will be no *saktah* during *waqf*.

6. In شاء – جاء etc. In *takhfeef qiyaasi*, there will be *ibdaal* with *tathleeth* in the *alif* i.e. *tool-tawassut-qasr*, and in *takhfeef rasmi*, there will be *hazf* of the *hamzah*, in this instance there will be *qasr* only.

Thus a total of 4 *wujooh*.

7. In *من السماء – السفهاء* etc. -In *takhfeef qiyaasi*, there will be *ibdaal* with *tathleeth* in the *alif* i.e. *tool–tawassut -qasr*, and also *tas-heel* with *tool* and *qasr* for Imaam Hamzah, and *tathleeth* together with *tawassut* and *qasr* for Hishaam, which makes it a total of 5 *wujooh* each.

When reading with *iskaan*, *ibdaal bil alif* will be necessary, and when reading with *rawm*, *tas-heel* will be necessary. In *takhfeef rasmi*, there will be *hazf* of the *hamzah* and *qasr* only.

8. In *شركوا – شفعاوا – ما نشوا* etc. – In the afore mentioned words because the *hamzah* is written in the form of a *waaw*, therefore 12 *wujooh* in total will be permissible. There are 5 *wujooh* in *takhfeef qiyaasi* similar to *السفهاء*, and in *takhfeef rasmi* there will be 7 *wujooh*, i.e. *ibdaal* of the *hamzah* to a *waaw* and read with *waqf bil iskaan* with *tathleeth* and *waqf bil ishmaam* with *tathleeth* and *waqf bir rawm* with *qasr*.

When making *rawm* there won't be *tawassut* or *tool*.

9. In *من تلقائ – ومن آنائ* etc. - In these words the *hamzah* is written in the form of a *yaa* therefore 9 *wujooh* in total is permissible. In *takhfeef qiyaasi*, there will be 5 *wujooh* similar to *من السماء*, and in *takhfeef rasmi*, there will be 4 *wujooh*, i.e. *ibdaal* of the *hamzah* to a *yaa* and read with;
waqf bil iskaan with *tathleeth* and *waqf bir rawm* with *qasr*.

Note: In من آناي there is *naql-saktah-tahqeeq* ('adam of *saktah*) also, therefore there will be 27 *wujooh* in total, all of which are permissible.

10. In خائفين – نساؤكم etc.— When making *waqf* according to *takhfeef qiyaasi* the *tas-heel* of the *hamzah madhmoomah* will be according to *waaw*, and in the *hamzah maksoorah* the *tas-heel* will be according to *yaa*. *Takhfeef rasmi* separately is not permissible, because in this instance *tas-heel* encompasses both *takhfeef qiyaasi* and *takhfeef rasmi*.

In *tasheel kal-waaw*, the *rasm* of the *waaw* is taken into consideration, and in *tas-heel kal-yaa*, the *rasm* of the *yaa* is taken into consideration.

11. In بآئه – بأمره etc. – The *hamzah* is *mutawassitah bi-zawaaid*, and also, the *hamzah* is *maftooh* preceded by a letter with a *kasrah*, therefore, *ibdaal* will take place in *takhfeef qiyaasi* of the *hamzah* to a *yaa maftoohah* i.e. بأمره will be read بيمره, بآئه will be read بيئه. The second *wajh* will be *tahqeeq*.

In this instance too, *takhfeef rasmi* is not permissible.

12. In أوُنزل – آناي etc.- The *hamzah* here too, is *mutawassitah bi-zawaaid*, hence, there will be *takhfeef bil khulf*. In the *hamzah maksoorah*, the *tas-heel* will be according to *yaa* and in the

hamzah madhmoomah, the *tas-heel* will be according to *waaw*.
The second *wajh* is *tahqeeq*.

In both of the above examples, *takhfeef rasmi* separately is not permissible, *tas-heel* itself encompasses both *takhfeef qiyaasi* and *takhfeef rasmi*, in *tas-heel kal-waaw*, the *rasm* of the *waaw* is taken into consideration, and in *tas-heel kal-yaa* the *rasm* of the *yaa* is taken into consideration.

13. In لَا اذْبَحْنَهُ etc. – There will be *takhfeef bil khulf*, i.e. a) *tas-heel*
b) *tahqeeq*. In this case *takhfeef rasmi* is not permissible.

14. اَيْمَهُ – In this word there will be only *tas-heel*, because the *hamzah* is *mutawassitah bi-nafsi*.

15. In the word الْهُدَى اِنْتَنَا, there will be only *ibdaal bil alif*. Because the *ibdaal* of this *alif* is from a *hamzah*, therefore, Imaam Hamzah does not make *imaalah* nor does Warsh make *taqleel*.

Note: There will be no *imaalah* or *taqleel* in the *alif* of which *ibdaal* has been made from a *hamzah*.

16. In كَفُّوا – هَزُّوا etc. There will be two (2) *wujooh* i.e.

a) in *takhfeef qiyaasi* there will be *naql*, e.g. كُفًّا – هُزًّا

b) in *takhfeef rasmi* there will be *ibdaal bil waaw*, e.g. كُفُّوا – هُزُّوا.

17. In و اِبْنَانَا etc. – Together with *mutawassitah bi-nafsih*, there is *mutawassitah bi-zawaaid*. Therefore, 4 *wujooh* will be read:

1-2} *tahqeeq* in the first and *tas-heel* in the second with *madd* and *qasr*.

3-4} *tas-heel* in the first together with *tas-heel* in the second with *madd* and *qasr*. Any one *wajh* could be read.

Note: In *hamzah mutawassitah bi-zawaa'id*, there is no *takhfeef rasmi*, besides one word i.e. **لَيْلًا** in which the *hamzah* is *maftooh* and preceded by a letter with a *kasrah*, in this case there will be *ibdaal* of the *hamzah* to a *yaa maftoohah* i.e. **لَيْلًا**, which also coincides with *takhfeef qiyaasi*. The second *wajh* will be *tahqeeq*.

باب الاظهار و الادغام

اذ The rule of the *zaal* of اذ

Amongst the Qurraa some read the *zaal* of اذ with *izhaar* and others with *idghaam*.

This happens at 47 places in the Qur'aan before the following 6 letters, viz. *taa* (ت) – *daal* - *jeem* – *zaay* – *seen* – *saad*

Examples: اذ صرفنا – اذ سمعتموه – اذ زين – اذ دخلوا – اذ جعلنا – اذ تبرأ

1} There will be *izhaar* of the *zaal* of اذ before all 6 letters for Naafi' – Ibn Katheer – 'Aasim.

2} Before *jeem*, there will be *izhaar* of the *zaal* for Khallaad and Kisaanee, and in the remaining 5 letters there will be *idghaam* for them.

3} For Khalaf there will be *idghaam* of the *zaal* into *taa* (ت) and *daal*, and before the remaining 4 letters there will be *izhaar*.

4} For Ibn Zakwaan there will be *idghaam* in only *daal*. In the remaining 5 letters there will be *izhaar*.

5} For Abu 'Amr Basri and Hishaam there will be *idghaam* of the *zaal* into all six letters.

The rule of the *daal* of قد

Regarding the *daal* of قد too, some Qurraa read it with *izhaar* and others with *idghaam*.

This takes place at 98 places in the Qur'aan before the following 8 letters viz. ظاء - ضاد - صاد - شين - سين - زاء - ذال - جيم.

Examples: قد شغفها - لقد سمع - ولقد زيننا - ولقد ذرأنا - لقد جاءكم
لقد ظلمك - ولقد صرفنا - فقد ضلّ etc.

1} There will be *izhaar* of the *daal* of قد before all 8 letters for Qaaloona- Ibn Katheer - 'Aasim.

2} For Warsh there will be *idghaam* of the *daal* into *dhaad* and *zaa* (ظ) (two letters), and before the remaining 6 letters there will be *izhaar*.

3} For Hishaam there will be *izhaar* of the *daal* before the letter *zaa* (ظ) at only one place i.e. لقد ظلمك in Surah Saad, besides this one place, there will be *idghaam* of the *daal*, into the remaining 8 letters.

4} For Ibn Zakwaan there will be *idghaam* of the *daal* into 4 letters viz. *zaay - zaal - dhaad - zhaa* (ظ), however in ولقد زيننا there is *khulf*, although *izhaar* is preferred. And before the remaining 4 letters viz. *jeem - seen - sheen - saad* there will be *izhaar* of the *daal*.

5} For Abu 'Amr Basri - Hamzah - Kisaaee there will be *idghaam* of the *daal* into all of the above 8 letters.

The rule of the *taa* (ت) of *taaneeth*

Regarding the *taa* (ت) of *taaneeth* too, some Qurraa read with *izhaar* while others make *idghaam*. This takes place at 26 places in the Qur'aan before the following 6 letters,

viz. *thaa* - *jeem* - *zaay* - *seen* - *saad* - *zhaa* (ظ).

Examples:

انزلت سورة - كانت ظالمة - خبت زداناهم - وجبت جنوبها - كذبت ثمود

etc. حصرت صدورهم

1} There will be *izhaar* of the *taa* (ت) of *taaneeth* before all 6 letters for Qaaloona - Ibn Katheer - 'Aasim

2} For Warsh there will be *idghaam* of the *taa* (ت) of *taaneeth* into only *zhaa* (ظ), and before the remaining 5 letters there will be *izhaar*.

3} For Ibn 'Amr there will be *izhaar* before 3 letters viz. *jeem* - *zaay* - *seen*, and there will be *idghaam* of the *taa* (ت) into 3 letters *saad* - *thaa* (ث) - *zhaa* (ظ). However, regarding the *saad* which is found in Surah Nisaa, i.e. **حصرت صدورهم** there will be *idghaam* for both Hishaam and Ibn Zakwaan, and in **لهدمت صوامع** in Surah Hajj, there will be *izhaar* for Hishaam and *idghaam* for Ibn Zakwaan, and in **وجبت جنوبها** in Surah Hajj there will be *izhaar* only for Ibn Zakwaan, as is for Hishaam.

3} For Abu Amr - Hamzah - Kisaaee there will be *idghaam* of the *taa* (ت) into all 6 letters.

The rules of the *laam* of هل and بل

The *izhaar* and *idghaam* of the *laam* of هل and بل before the 8 letters is also *mukhtalaf feeh* amongst the Qurraa. This takes place at 34 places in the Qur'aan. The letters are:

taa (ت) – *thaa* (ث) – *zaay* – *seen* – *dhaad* – *taa* (ط) – *zhaa* (ظ) – *noon* .

Examples:

ضَلُّوا - بل طبع بل سولت - بل تاتيهم - بل زين - هل ندلكم - هل ثوب - هل تعلم

بل نحن - بل ظننتم - بل الله etc.

But for the *laam* of هل there are only 3 letters viz. *taa* (ت) – *thaa* – *noon* and for the *laam* of بل there are 7 letters, all besides the *thaa* (ث). Hence, for هل the letter *thaa* (ث) is confined. And for بل five letters are confined viz. *zaay*– *seen* – *dhaad* – *taa* (ط)– *zhaa* (ظ) and the letters *taa* (ت) and *noon* are common in both هل and بل.

1} For Naafi'–Ibn Katheer – Ibn Zakwaan – 'Aasim there will be *izhaar* of both هل and بل before all eight letters.

2} For Kisaaee there will be *idghaam* of both the *laam* in all eight letters.

3} For Hamzah there will be *idghaam* of the *laam* into 3 letters viz. *taa* (ت)– *thaa* (ث)– *seen* and before the remaining 5 letters there will be *izhaar*. However, for Khallaad in بل طبع الله which is in Surah Nisaa, there will be *idghaam bil khulf*.

4} For Hishaam there will be *izhaar* before *noon* and *dhaad*, and specifically the *taa* (ت) in هل تستوى which is in Surah Ra'd, there will be *izhaar*. In the remaining letters there will be *idghaam*.

5} For Abu 'Amr Basri in هل ترى من فطور which is in Surah Mulk and فهل ترى in Surah Haaqqah there will be *idghaam*, and before the remaining letters there will be *izhaar*.

The rule of the *zaal* of اذ

1} There will be *idghaam* of the *zaal* of اذ before all 6 letters for Abu Ja'far.

2} There will be *izhaar* of the *zaal* of اذ before all 6 letters for Ya'qoob.

3} For Khalaf there will be *idghaam* of the *zaal* into *taa* (ت) and *daal*, and before the remaining 4 letters there will be *izhaar*.

The rule of the *daal* of قد

1} There will be *izhaar* of the *daal* of قد before all 8 letters for Abu Ja'far and Ya'qoob.

2} There will be *idghaam* of the *daal* of قد before all 8 letters for Khalaf.

The rule of the *taa* (ت) of *taaneeth*

باب الادغام المتفق عليه

The Qurraa are unanimous in the *idghaam* of the following letters.

a) The *idghaam* of the *zaal* of **اذ** into itself and into the letter *zhaa*

(ظ), e.g. اذْ ظَلَمُوا – اذْ ذَهَبَ.

b) The *idghaam* of the *daal* of **قد** into itself and into the letter *taa*

(ت), e.g. قَدْ تَبَيَّنَ – قَدْ دَخَلُوا.

1} There will be *izhaar* of the *taa* (ت) of *taaneeth* before all 6 letters for Abu Ja'far and Ya'qoob.

2} For Khalaf there will be *izhaar* of the *taa* (ت) of *taaneeth* before *thaa* (ث), and in the remaining 5 letters there will be *idghaam*.

The rules of the *laam* of **هل** and **بل**

1} For Abu Ja'far, Ya'qoob and Khalaf there will be *izhaar* of both **هل** and **بل** before all eight letters.

c) The *idghaam* of the *taa* (ت) of *taaneeth* into itself and into the letters *daal* and *taa* (ط), e.g. اثقلتُ دَعُوا الله - قالتُ طائفة - فما ربحتُ تجارتهم.

d) The *idghaam* of the *laam* of هل and بل into itself and into the letter *raa*, e.g. هل رايتم - بل رايكم - بل لا تكرمون - فهل لنا.

Note: This rule will apply to the *laam* of قل as well,
e.g. قل ربي - قل لئن اجتمعت etc.

باب الادغام المختلف فيه

1. Abu 'Amr Basri - Khallaad - Kisaaee makes *idghaam* of *baa majzoom* into *faa* in the following five (5) places i.e.

- 1 } يغلب فسوف in Surah Nisaa 2 } تعجب فعجب in Surah Ra'd
3 } قال اذهب فمن in Surah Bani Israeel 4 } فاذهب فان in Surah TaaHaa
5 } يتب فاولئك in Surah Hujuraat

In all 5 places the *baa* will be changed to a *faa*, and then the *idghaam* of the first *faa* will take place into the second *faa*.

For Khallaad in the last place there will be *idghaam bil khulf*

The remaining Qurraa read with *izhaar*.

2. Abul Haarith makes *idghaam* of *laam majzoom* into *zaal* at 6 places in the Qur'aan, e.g. و من يفعل ذلك etc.

The remaining Qurraa read with *izhaar*.

3. Kisaaee makes *idghaam* of *faa majzoom* into *yaa* at only one place in the Qur'aan, i.e. ان نشأ نخسف بهم in Surah Sabaa.

The remaining Qurraa read with *izhaar*.

4. Abu ‘Amr Basri - Hamzah - Kisaee make *idghaam* of the *zaal* into *taa* (ت) at three places in the Qur’aan, i.e. عُدْتُ بِرَبِّي at two (2) places in Surah Mumin and Surah Dukhaan, and one place فَنَبَذْتُهَا in Surah TaaHaa.

The remaining Qurraa read with *izhaar*.

5. Hishaam - Abu ‘Amr Basri – Hamzah - Kisaee make *idghaam* of the *thaa* (ث) into *taa* (ت) at two places, i.e. اَوْرَثْتُمُوهَا in Surah A’raaf and Surah Zukhruf.

The remaining Qurraa read with *izhaar*.

6. Abu ‘Amr Basri makes *idghaam* of *raa majzoom* into *laam* at 53 places in the Qur’aan e.g. يَغْفِرْ لَكُمْ – وَاصْبِرْ لِحُكْمِ etc. However for Doori there will be *khulf*, i.e. *izhaar* and *idghaam*.

The remaining Qurraa read with اظهار.

7. Qaalon – Ibn Katheer– Abu ‘Amr Basri – Hafs – Hamzah read ن والقلم يس والقرآن with *izhaar* and the remaining Qurraa i.e. Warsh – Shaami – Shu’bah – Kisaee read with *idghaam* at both places, but for Warsh in ن والقلم there is *khulf*, i.e. *idghaam* and *izhaar*.

Note: When making *idghaam* at the above two places, there will be *tool* because of *madd laazim*

8. Naafi' –Ibn Katheer – 'Aasim read with *izhaar* at كهيعص ذكر in Surah Maryam i.e. the *daal* of the *saad* will be read with *izhaar* before the *zaal* of ذكر.

The remaining Qurraa, i.e. Abu 'Amr Basri – Shaami – Hamzah – Kisa'ee read with *idghaam*.

9. Naafi' – Ibn Katheer– 'Aasim read و من يرد ثواب with *izhaar*, i.e. the *daal* of يرد before the *thaa* (ث) of ثواب.

The remaining Qurraa, i.e. Abu 'Amr Basri – Shaami - Hamza – Kisa'ee read with *idghaam*.

10. Naafi'– Ibn Katheer– 'Aasim read لبثت and لبثتم which appear at 13 places with *izhaar*, i.e. the *thaa* (ث) before the *taa* (ت) is read with *izhaar*.

The remaining Qurraa, i.e. Abu 'Amr Basri – Shaami - Hamzah – Kisa'ee read with *idghaam*.

11. Hamzah reads طسم with *izhaar*, i.e. the *noon* of *seen* before the first *meem* of ميم. Hence, according to Imaam Hamzah, this will be *harfi mukhaffaf*.

The remaining Qurraa read with *idghaam* with *ghunnah*.

12. Ibn Katheer– Hafs read واتخذت – واخذتم – اتخذتم with *izhaar*.

The remaining Qurraa read with *idghaam*.

13. Qaalon– Bazzi – Khallaad read يا بنى اركب معنا with *izhaar* *bil khulf*.

Warsh – Ibn ‘Aamir Shaami – Khalaf read with *izhaar bi-laa khulf*.

The remaining Qurraa, i.e. Basri – Qunbul – ‘Aasim – Kisaaee read with *idghaam*.

14. Ibn Katheer -Warsh – Hishaam read **يَلْهَثُ ذَلِكَ** with *izhaar*, and for Qaaloona there will be *izhaar bil khulf*.

The remaining Qurraa read with *idghaam*.

15. Warsh–Ibn Katheer read **يَعْذِبُ مَنْ يَشَاءُ** with *izhaar*.

Qaaloona – Abu ‘Amr Basri - Hamzah – Kisaaee read with *idghaam*.

There will be *izhaar* only for Ibn ‘Aamir Shaami and ‘Aasim, because they read the *baa* in **يَعْذِبُ** with *raf*’.

-
1. Abu Ja’far – Ya’qoob - Khalaf read with *izhaar* of *baa majzoom* before *faa*.

2. Abu Ja’far makes *idghaam* of the *zaal* into *taa* (ت) in **عَذَّتْ بَرِي** which occurs in two (2) places: in Surah Mumin and Surah Dukhaan, and makes *izhaar* in **فَنَبَذَتْهَا** in Surah TaaHaa.

Khalaf makes *idghaam* of the *zaal* into *taa* (ت) in **عَذَّتْ بَرِي** which occurs in two (2) places: in Surah Mumin and Surah Dukhaan, and in **فَنَبَذَتْهَا** in Surah TaaHaa.

Ya’qoob reads with *izhaar* in all the above places.

3. Abu Ja'far reads القرآن يس والقلم ن and izhaar with saktah and the remaining Qurraa i.e. Ya'qoob – Khalaf read with idghaam at both places.

Note: When making *idghaam* at the above two places, there will be *tool* because of *madd laazim*

4. Abu Ja'far–Ya'qoob read with *izhaar* at كهيص ذكر in سورة مريم i.e. the *daal* of the *saad* will be read with *izhaar* before the *zaal* of ذكر.

Note: Abu Ja'far will read with *saktah*.

Khalaf reads with *idghaam*.

5. Abu Ja'far reads و من يرد ثواب with *izhaar* i.e. the *daal* of يرد before the *thaa* (ث) of ثواب.

The remaining Qurraa, i.e. Ya'qoob– Khalaf read with *idghaam*.

6. Ya'qoob– Khalaf read لبثتم and لبثت which appear at 13 places with *izhaar*, i.e. the *thaa* (ث) before the *taa* (ت) is read with *izhaar*.

Abu Ja'far reads with *idghaam*.

7. Abu Ja'far– Rawh– Khalaf read واتخذت – واخذتم – اتخذتم with *idghaam*.

Ruwais reads with *idghaam*.

8. Abu Ja'far– Khalaf read يا بنى اركب معنا with *izhaar*.

Ya'qoob reads with *idghaam*.

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9. Ya'qoob – Khalaf read يلهث ذلك with *idghaam*, and for Abu Ja'far there will be *izhaar bil khulf*.
10. Abu Ja'far–Ya'qoob read يعذب من يشاء with *izhaar*.
Khalaf reads with *idghaam*.

باب احكام النون الساكنة و التنوين

Noon saakin and *tanween* have four rules,

a) *izhaar* b) *idghaam* c) *qalb* d) *ikhfaa*.

1} If after *noon saakin* and *tanween* there appears any of the *huroof halqi*, there will be *izhaar*.

2} If after *noon saakin* and *tanween* any of the letters of *يرملون* appear, *idghaam* will take place on condition that the *mudgham* and *mudgham feeh* are in separate words, hence in *دنيا – صنوان – بنيان – قنوان* there will be no *idghaam*.

Idghaam is of two types, a) *idghaam bi-ghunnah* b) *idghaam bi-laa ghunnah*.

In the letters of *ينمو* there will be *idghaam bi-ghunnah*.

But for *Khalaf* there will be *idghaam bi-laa ghunnah* in the *yaa* and *waaw* specifically.

In *laam* and *raa*, there will be *idghaam bi-laa ghunnah* for all the *Qurraa*.

3} If after *noon saakin* and *tanween* there appears a *yaa*, the *noon saakin* and *tanween* will be changed to a *meem* and read with *ikhfaa*. This rule is known as *qalb* or *iqlaab*.

Izhaar is not permissible.

4} Besides the *huroof halqiyyah* and يرملون and *baa*, if any other letter appears, *ikhfaa* will take place¹.

If after *noon saakin* and *tanween* there appears *khaa* and *ghain*, then for Imaam Abu Ja'far there will be *ikhfaa*. However, in three places there will be *izhaar*: فسينغضون – والمنخفة – إن يكن غنيا .

In the remaining letters of *huroof halqi*, there will be *izhaar* for Abu Ja'far.

The remaining Qurraa recite all the letters of *huroof halqi* with *izhaar*.

باب الفتح و الإمالة و التقليل

The *alif* preceded by a *fathah* will be pronounced with the opening of the mouth, which is called *fath*, and *imaalah* means to lean the *fathah* towards the *kasrah* and the *alif* towards the *yaa*.

Imaalah is of two types: a) *imaalah kubraa* b) *imaalah sughraa*.

1. *Imaalah kubraa* will be when the *fathah* leans closer towards the *kasrah*, and the *alif* leans closer towards the *yaa*.

Note: *Imaalah kubraa* is known also as: *idtijaa'* – *imaalah mahdhah*– *imaalah katheerah* –*imaalah qawiyyah*

2. *Imaalah sughraa* will be when the *fathah* does not lean closer towards the *kasrah*, nor does the *alif* lean closer towards the *yaa*. -(i.e. it will be pronounced between *fath* and *imaalah kubraa*)-

Note: *Imaalah sughraa* is known also as: *taqleel* – *bain bain* – *imaalah qaleelah*– *imaalah dha'eefah* -*bainal lafzain*

Note: When *imaalah* is mentioned generally, then *imaalah kubraa* is referred to.

Note: For *imaalah* to take place, besides the *sabab*, there has to be *thuboot* of *naql* and *thuboot* of *riwaayah* also.

Asbaab for *imaalah* are as follows:

1. The *kasrah* should be either before the letter in which *imaalah* is made or after, e.g. كلاً – الرّبوا – النار – الناس etc.
2. The *kasrah* is found in certain conditions, e.g. طاب as in طبتم – شاء as in شنتم – زاد in زدتم etc.
3. The *alif* which has been transformed from a *yaa*. e.g. رمى – يخشى – يخشى etc.
4. That *alif* which is similar to the *alif* which has been transformed from a *yaa*, e.g. the *alifs* of taaneeth – تقوى – طوى – اسارى – نصارى – احدى etc.
5. That *alif* which is similar to the above *alif* and is *mulhaq*, e.g. يحيى - عيسى – موسى etc.
6. That *imaalah* which is made because of the *imaalah* of another letter, i.e. the letter is either before or after the letter in which *imaalah* is made, e.g. in تراءا, the *imaalah* of the first *alif* is because of the *imaalah* of the second *alif*; this *imaalah* is read only for Imaam Hamzah. And in the *noon* of ننا and the *raa* of راءا, *imaalah* is made because of the *imaalah* of the *alif*. Hence, this *imaalah* is known as *imaalah li-ajlil imaalah*.
7. The *alif* which is written in the form of a *yaa* even though the word is *waawi*, e.g. شديد القوى – ضحى etc.

The Qurraa are divided into two categories regarding *imaalah* and *fath*.

a) *Mumeel*: those who make *imaalah*.

b) *Ghair mumeel*: those who do not make *imaalah*.

In this category, it is only Ibn Katheer who does not make *imaalah* anywhere in the Qur'aan.

The *mumeel* are of two groups,

a) *Muqill*: those who make *imaalah* sparsely, viz. Qaaloon–Ibn 'Aamir – 'Aasim .

b) *Mukthir*: those whose common rule is to make either *imaalah* or *taqleel* or both viz. Warsh–Abu 'Amr Basri – Hamzah –Kisaaee.

The rules of *imaalah* for *Akhawain koofiyain*

Rule 1. In the *alifaat mutatarrifah* of *zawaatul yaa*, there will be *imaalah* for Hamzah and Kisaaee, whether the *zawaatul yaa* be an *ism* or *fi'l*, e.g. اشترى – اجتبى – مثويكم – الزنى - ماويكم – الهوى – الهدى etc.

Rule 2. In *alifaat* of *taaneeth* too there will be *imaalah* for Hamzah and Kisaaee. e.g. حوايا – فرادى – يتامى – سيما – طوبى - تقوى etc.

The words موسى – يحيى – عيسى are also included.

Note: *Alifaa* of *taaneeth* is that extra *alif* which occurs on the fourth letter or more, and which indicates to a *mu-annath haqeeqi* or *majaazi*. It is found in any of the following 5 scales فُعلَى – فَعَلَى – فَعْلَى or فُعَالَى – فُعَالَى

Rule 3. Those *alifaa mutatarrafah* which are written in the form of a *yaa*, whether it be a *yaa-ee* or *waawee* word, or whether it be an *ism* or *fi'l*, there will be *imaalah* for Hamzah and Kisaee, e.g. - متى - والعلی - القوی و یاسفی - الضحی - یا حسرتی - یا ویلتی - عسی - بلی etc and that ائى which is *istifhaamiyyah*.

However, from this rule five words are exempted, viz. حتى - لى - الى , there will be no *imaalah* for any of the Qurra.

Note: ائى will be recognised as *istifhaamiyyah* when, after it any of the five letters of شليته appear, e.g. ائى شنتم - ائى يكون - ائى لك - ائى فائى - ائى فاتى - ائى لك - ائى يكون - ائى شنتم , and also if in place of ائى, اين , كيف or متى is used, the meaning will remain the same. From this it is understood that words such as انا نائى is not included.

Rule 4 There will be *imaalah* in the *alifaa mutatarrafah* for *Akhawain* in those words which are in excess of three letters, even though the word is *waawi*, because when in excess of three letters the word then becomes *zawaatul yaa*, e.g. - يتزكى - يدعى - يرضى - يتزكى - يدعى - يرضى - يتزكى - يدعى - يرضى - يتزكى - يدعى - يرضى etc.

There will be *imaalah* in those words as well which are written in the form of a *yaa* and are on the scale of أَفْعَلٌ as well, e.g. اربى – ادنى – اربى – اعلى – ازكى etc.

Note: In the following words; الربوا - كلاهما - طغا - اقصا - الاقصا too, there will be *imaalah* even though they are written with an *alif*, except for الربوا, it is written with a *waaw*.

Note: In the words و احيا و اامات – و لا يحيى – يحيى in which there is a *waaw ma'toofah*, and اتانى in Surah Hud, و لو ان الله هدانى in Surah Zumar, منهم تقية in Surah Aali-'Imraan, مزجة in Surah, انه in Surah Ahzaab. In all of the above words, *Akhawain* make *imaalah*. And in the word انه, there is *imaalah* for Hishaam as well.

The *imaalah* of Ya'qoob

In the first اعمى of هذه اعمى فهو في الآخرة اعمى in Surah Bani Israaeel, there is *imaalah* for Ya'qoob.

In the words الكافرين and كافرين, there is *imaalah* for Ruwais. In the word كافرين in Surah Naml, i.e. من قوم كافرين, there is *imaalah* for Rawh also.

In the *yaa* of يس, there is *imaalah* for Rawh.

The rules of *imaalah* for Khalaf Al-‘Aashir

Rule 1. In the *alifaat mutatarrifah* of *zawaatul yaa*, there will be *imaalah* for Khalaf, whether the *zawaatul yaa* be an *ism* or *fi'l*, e.g.

اشترى – اجتبى – مثنوكم – الزنى – ماويكم – الهوى – الهدى etc.

Rule 2. In *alifaat* of *taaneeth* too there will be *imaalah* for Khalaf.

e.g. حوايا – فرادى – يتامى – سيما – طوبى – تقوى etc.

The words موسى – يحيى – عيسى are also included.

Note: *Alifaat* of *taaneeth* is that extra *alif* which occurs on the fourth letter or more, and which indicates to a *mu-annath haqeeqi* or *majaazi*. It is found in any of the following 5 scales فُعلَى – فَعَلَى – فَعْلَى

or فُعَالَى – فُعَالَى

Rule 3. Those *alifaat mutatarrifah* which are written in the form of a *yaa*, whether it be a *yaa-ee* or *waawee* word, or whether it be an *ism* or *fi'l*, there will be *imaalah* for Khalaf, e.g. عسى – متى – بلى –

على و العلى – القوى و ياسفى – الضحى – ياحسرتى – ياويلتى etc and that which is *istifhaamiyyah*.

However, from this rule five words are exempted, viz. حتى – لى – الى . , there will be no *imaalah* for any of the Qurra.

Note: حتى will be recognised as *istifhaamiyyah* when, after it any of the five letters of شليته appear, e.g. ائى لىك – ائى شنتم . , and also if in place of ائى , اين , ائى هذا – توفكون

the meaning will remain the same. From this it is understood that words such as *أَنَا نَاتِي* is not included.

Rule 4 There will be *imaalah* in the *alifaat mutatarrifah* for *Akhawain* in those words which are in excess of three letters, even though the word is *waawi*, because when in excess of three letters the word then becomes *zawaatul yaa*, e.g. *يتركى – يدعى – يرضى* – *زكّيتها – نجّينا – استعلّى* etc.

There will be *imaalah* in those words as well which are written in the form of a *yaa* and are on the scale of *أَفْعُلْ* as well, e.g. *اربى – ادنى* – *اعلى – ازكى* etc.

Note: In the following words;

الربوا - كلاهما - طغا - اقصا - الاقصا too, there will be *imaalah* even though they are written with an *alif*, except for *الربوا*, it is written with a *waaw*.

Note: In the words *يحيى – لا يحيى – احيات* and that *واحياء* in which there is a *waaw ma'toofah*, and *آتانى* in Surah Hud, *وان الله هدانى* in Surah Zumar, *منهم تقيه* in Surah Aali-'Imraan, *مزجة* in Surah, *إنه* in Surah Ahzaab. In all of the above words, Khalaf makes *imaalah*.

Khalaf makes *imaalah* in the *alif* of the following three (3) words:

. *ران – شاء – جاء*

Note: In *انا آتيك* which is in Surah Naml, there is *imaalah* for Khalaf.

Rule 5 That *raa mutatarrifah* which has a *kasrah*, before which there is an *alif* preceded by a *raa*, i.e. i.e the *alif* is between two *raas* (*baynar raa-ain*), Khalaf makes *imaalah*, e.g. الاشرار - القرار - الابرار .

Note: In the word **ترءا** which is in Surah Shu'araa, there will be *imaalah* in the *alif* after the **راء** only, for Khalaf when reading *waslan*, and there will be *imaalah* in both the *alif* when making *waqf*, i.e. the *alif* which appears after the *raa* and the *hamzah*.

Note: In **ونا بجانبه** in Surah Bani Israaeel and Fussilat, there will be *imaalah* in both the *noon* and *hamzah* for Khalaf.

Note: If after **راء** there is a *mutaharrik* letter, whether it be an *ism zaahir* or *dhameer* e.g. **راء كوكبا** - **اذا رءاك** - **اذا رءاها** etc, there will be *imaalah* for Khalaf in both, the *raa* and the *hamzah*.

Note: If after the *alif* of **راء** there is a *saakimm* letter, e.g. **راء القمر** - **راء الشمس**, there will be *imaalah* for Khalaf in the *raa* only and not in the *hamzah* too. However, *waqfan* the same rule will apply as above, i.e. *imaalah* in both letters.

Note: In the following words, Khalaf does not make *imaalah*:

و من احياءا - فاحيا به - احياكم
etc.

a) The word خطايا in every form, e.g. خطاياهم – خطاياكم .

a) In the same way there will be *imaalah* for Kisaaee in the words مرضاتى – الرؤيا - مرضات - رؤياى .

b) حق تفتته in Surah Aali-‘Imraan, وقد هدين in Surah An’aam, ومن عصانى in Surah Ibraaheem, وما انسانيه in Surah Kahf, واوصانى بالصلوة – اتانى الكتاب

دحها in Surah Naazi’aat, محياهم in Surah Jaathiyah, فما آتانى الله

الر and المر the *raa* will take place upon the *Imaalah*.

Imaalah will take place upon the *yaa* in كهيعص .

Imaalah will take place upon the *taa* (ط) and *haa* (هـ) in طه .

Imaalah will take place upon the *taa* (ط) in طس and طسم .

Imaalah will take place upon the *yaa* in يس .

Imaalah will take place upon the *haa* (ح) in حم .

The rules of *imaalah* and *taqleel* for Abu ‘Amr Basri

Rule 1. In the *alifaat mutatarrifah* of *zawaatur raa*, there will be *imaalah* for Abu ‘Amr Basri, it may be on any scale, and whether it be an *ism* or *fi’l*, e.g. بشرى – ذكرى – نصارى – اسرى – سكارى – اشترى – ارى etc.

Note: The word يا بشرى in Surah Yusuf will be read with three *wujooH*; i.e. 1} *fath* 2} *imaalah* 3} *taqleel*.

Note: In the same way Basri makes *imaalah* in the following words, i.e. the first اعمى in Surah Bani Israeel, and in the *haa* (هـ) of both طه and كهيعص.

Rule 2. There will be only *taqleel* for Abu ‘Amr Basri in that *zawaatul yaa* which is on the scale of فُعلَى – فَعْلَى – فَعْلَى

Note: There are 20 words on the scale of فُعلَى in the Qur’aan, viz.

سفلَى - حسنى - اولى - عزى - وثقى - قصوى - وسطى - قربى - دنيا - انثى - موسى
عقبى - زلفى - سقيا - رجعى - مثلى - سوآى - طوبى - رؤيا - عليا

And 11 words are on the scale of فَعْلَى viz. مرضى – قتلى – تقوى – موتى
يحيى – طغوى دعوى – شتى - صرعى نجوى – سلوى –

And 4 words are on the scale of فِعلَى viz. عيسى – ضيزى – سيما – احدى

Rule 3. In the *alifaat mutatarrifah* of *zawaatul yaa* which are found in *ru-oosul ayaat* i.e. at the end of the *ayaat* of the eleven Surahs,

Basri makes only *taqleel*, whether the *zawaatul yaa* is on the 5 scales discussed above or not.

Yes, in *zawaatur raa*, even in this instance there will be only *imaalah* as is the rule for Basri.

Note: The *zawaatul yaa* which are found in *ru-oosul ayaat*, are to be found in the following 11 Surahs:

– الاعلى – عبس – النازعات – القيامة – المعارج – النجم – طه
العلق الشمس – الليل – الضحى

Note: Doori Basri makes *taqleel* in the following four words; يا ويلتى; ائى استفهاميه – ياسقى – يا حسرتى –

However, in ائى the *taqleel* will be *bil khulf*.

And that الناس which is *majroor*, the *imaalah* will be for only Doori Basri.

Note: If after *zawaatur raa* there is a *saakin* letter, then Soosi makes *imaalah bil khulf* (when continuing), e.g. وترى الارض, and if after *zawaatur raa*, the name of الله appears then (when continuing) he reads with three *wujooh*, e.g. نرى الله: a} *fath* b} *imaalah* with *taghleez* c} *imaalah* with *tarqeeq*.

The rules of *fath* and *taqleel* for Warsh

Rule 1. In *zawaatur raa* there will be *taqleel bi-laa khulf* for Warsh, i.e. one *wajh* only, e.g. بشرى - نصارى - ذكري - سكارى etc. except the word *لو اريكهم* in Surah Anfaal, in it there will be *taqleel bil khulf* for Warsh.

Rule 2. In *zawaatul yaa* there will be *taqleel bil khulf* for Warsh, though *fath* is *awlaa*. e.g. اجتبى - طوبى - منويكم - ماويكم - الهوى - الهدى etc. دنيا - موسى - يتزكى - استعلى - سيما - حوايا يرضى -

However when *zawaatul yaa* is found at *ru-oosul aay* in the eleven surahs, then Warsh reads with *taqleel bi-laa khulf*, except those *zawaatul yaa* after which there is *haa* (هـ), then Warsh will make *taqleel bil khulf*, e.g. سويها - بنيها - ضحيها - تليها - طحيها - دحيها etc.

But in the word *ذكريها*, there will be *taqleel* only.

Note: In which ever word of *zawaatul yaa* or *zawaatur raa*, there is *taqleel* or *imaalah* for *Akhawain* and *Basri*, there will be *taqleel* for Warsh. There are some words, which are exempt from this rule, which are as follows:

مرضات - مرضاتي - مشكوة - الربوا - اوكلهما - الناس - اذانهم - اذاننا طغيانهم -
بارئكم - الباري - سارعا - يسارعون - نسارع - انصارى - الجوار

Similarly, those ten *af'aal* in which Imaam Hamzah makes *imaalah* are also exempted from the rule of *taqleel* for Warsh, which are as follows: ران - زاغ - ضاق - حاق - خاب - طاب - خاف - زاد - شاء - جاء

Note: There is only one place in the Qur'aan in which ورش makes طه i.e. the هاء in اماله.

The *wujooh* of *yaa-ee*, *badal* and *leen*

Note: When *badal* and (*zawaatul*) *yaa-ee* or *badal* and *leen* or *badal*, *yaa-ee* and *leen* appear together, then many *wujooh* occur.

A

In which two, two forms are found, of which there are six types:

First Type: *Badal* and *yaa-ee* appear together;

e.g. وَأَنْتُمْ (ابراهيم آية 34).

In this type, six *wujooh* are found that is; the three *wujooh* of *badal* multiplied into the two *wujooh* of *yaa-ee* i.e. *fath* and *taqleel*. From which four *wujooh* are permissible, which are:

- 1) *qasr* in *badal* with *fath* in *yaa-ee*, then
- 2) *tawassut* in *badal* with *taqleel* in *yaa-ee*, then
- 3,4) *tool* in *badal* with *fath* and *taqleel* in *yaa-ee*.

The remaining two *wujooh* are not permissible.

wujooh	بدل مقدم – وَأَنْتُمْ – يانى مؤخر		wujooh	no
permissible	فتح	قصر	جائز	1
	تقليل	توسط		2
	فتح	طول		3
	تقليل	طول		4
Impermissible	تقليل	قصر	غير	5
	فتح	توسط	جائز	6

Second Type: *Yaa-ee* and *badal* appear together;

e.g. فَتَلَقَىٰ أَدَمُ (بقوله آية 37)

In this type too, six *wujooh* are found i.e. the two *wujooh* of *yaa-ee* into the three *wujooh* of *badal*, from which four are permissible, which are:

1,2) *fath* in *yaa-ee* with *qasr* and *tool* in *badal*

3,4) *taqleel* in *yaa-ee* with *tawassut* and *tool* in *badal*

The remaining two *wujooh* are not permissible.

wujooh	فَتَلَقَىٰ أَدَمُ		wujooh	no
permissible	بدل	يانى	جائز	
	قصر	فتح		1
	طول	فتح		2
	توسط	تقليل		3
	طول	تقليل		4

Impermissible	قصر	تقليل	غير	5
	توسط	فتح	جائز	6

Third Type: *Madd badal* and *Leen Muttassil* appear together;

e.g. (سورة البقرة آية 170) أَبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا

wujooh	أَبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا		wujooh	no
permissible	لين	بدل	ا	
	توسط	قصر		1
	توسط	توسط		2
	توسط	طول		3
	طول	طول		4
Impermissible	طول	قصر	غير	5
	طول	توسط	جائز	6

Fourth Type: *Leen muttasil* and *maddul badal* appear together;

e.g. (رعد آية 31) أَفَلَمْ يَأْتِيسِ الَّذِينَ آمَنُوا

In this type too, six *wujooh* are found i.e. *tawassut* and *tool* in *leen* with the three *wujooh* of *badal*, from which four are permissible, which are:

1-3) *tawassut* in *leen* with all three *wujooh* in *badal*

4) *tool* in *leen* with *tool* in *badal*.

The remaining two *wujooh* are not permissible.

Example:

أَقْلَمُ يَايَسُ الَّذِينَ آمَنُوا					
Permissible	مد بدل	لين متصل	<i>wujooh</i>	1 2 3 4	
	قصر	توسط			
	توسط	توسط			
	طول	توسط			
	طول	طول			
Not permissible	قصر	طول	غير جائز	5	
	توسط	طول		6	

Fifth Type: *Leen* and *yaa-ee* appear together;

e.g. (نساء آية 36) شَيْنًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى

In this type four *wujooh* are found and all four are permissible, which are: 1-4) *tawassut* and *tool* in *leen* with *fath* and *taqleel* in *yaa-ee*.

<i>wujooh</i>	شَيْنًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى		<i>wujooh</i>	no
permissible	يائى	لين	1 2 3 4	
	فتح	توسط		1
	تقليل	توسط		2
	فتح	طول		3
	تقليل	طول		4

Sixth Type: *Yaa-ee* and *leen muttasil* appear together;

e.g. (216) وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا (بقره آية 216)

In this type too there are four *wujooh* and all four are permissible, which are: 1-4) *fath* and *taqleel* in *yaa-ee* with *tawassut* and *tool* in *leen*

<i>wujooh</i>	وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا		<i>wujooh</i>	no
permissible	لين	يائى	ل	
	توسط	فتح		1
	توسط	تقليل		2
	طول	فتح		3
	طول	تقليل		4

B

In which three, three forms are found, of which there are six types.

First Type: *Badal*, *yaa-ee* and *leen* appear together;

e.g. (20) وَأَتَيْتُمُ إِحْدَاهُنَّ فَنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا (نساء آية 20)

In this type twelve *wujooh* are found, i.e. the three *wujooh* of *badal* into the two *wujooh* of *yaa-ee* into the two *wujooh* of *leen*, from which six are permissible, which are:

- 1) *qasr* in *badal* and *fath* in *yaa-ee* with *tawassut* in *leen*
- 2) *tawassut* in *badal* and *taqleel* in *yaa-ee* with *tawassut* in *leen*

3-6) *tool* in *badal* with *fath* and *taqleel* in *yaa-ee* with *tawassut* and *tool* in *leen*.

The remaining six *wujooh* are not permissible.

<i>wujooh</i>	وَأَتَيْتُمْ إِحْسَبَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا			<i>wujooh</i>	no
permissible	بدل	يائى	لين	بَدَلٌ	
	قصر	فتح	توسط		1
	توسط	تقليل	توسط		2
	طول	فتح	توسط		3
	طول	تقليل	توسط		4
	طول	فتح	طول		5
	طول	تقليل	طول		6
Impermissible	قصر	تقليل	توسط	بَدَلٌ	7
	توسط	فتح	توسط		8
	قصر	تقليل	طول		9
	توسط	فتح	طول		10
	توسط	تقليل	طول		11
	قصر	فتح	طول		12

Second Type: *Badal*, *leen* and *yaa-ee* appear together;

e.g. (شورى آية 36) فَمَا أُوْتَيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا

In this type too twelve *wujooh* are found, i.e. the three *wujooh* of *badal* into the two *wujooh* of *leen* into the two *wujooh* of *yaa-ee*, from which six are permissible, which are:

- 1) *qasr* in *badal* with *tawassut* in *leen* with *fath* in *yaa-ee*
- 2) *tawassut* in *badal* with *tawassut* in *leen* with *taqleel* in *yaa-ee*
- 3-6) *tool* in *badal* with *tawassut* and *tool* in *leen* with *fath* and *taqleel* in *yaa-ee*.

The remaining six *wujooh* are not permissible.

<i>wujooh</i>	فَمَا أَوْتَيْنِم مِّن شَيْءٍ فَمَتَاعُ الْحَيَوةِ الدُّنْيَا			<i>wujooh</i>	no
permissible	بدل	لين	يائى	التر	
	قصر	توسط	فتح		1
	توسط	توسط	تقليل		2
	طول	توسط	فتح		3
	طول	توسط	تقليل		4
	طول	طول	فتح		5
	طول	طول	تقليل	6	
Impermissible	قصر	توسط	تقليل	التر	7
	قصر	طول	فتح		8
	قصر	طول	تقليل		9
	توسط	توسط	فتح		10
	توسط	طول	تقليل		11
	توسط	طول	فتح		12

Third Type: *Leen*, *badal* and *yaa-ee* appear together, this third type is not found in the Qur'aan, therefore, it is not discussed.

Fourth Type: *Leen*, *yaa-ee* and *badal* appear together;

e.g. *اِنَّ كُنْتُمْ اٰمِنْتُمْ (انفال آية 41) upto واعلموا انما عنم من شئ*

In this type too, twelve *wujooh* are found, i.e. two *wujooh* of *leen* into two *wujooh* of *yaa-ee* into the three *wujooh* of *badal* from which six are permissible, which are:

1-4) *tawassut* in *leen* with *fath* in *yaa-ee* and *qasr* and *tool* in *badal* with *taqleel* in *yaa-ee* and *tawassut* and *tool* in *badal*

5,6) *tool* in *leen* with *fath* and *taqleel* in *yaa-ee* with *tool* in *badal*.

The remaining six *wujooh* are not permissible.

The *wujooh* are as follows:

<i>wujooh</i>	واعلموا انما عنم من شئ upto اِنَّ كُنْتُمْ اٰمِنْتُمْ			<i>wujooh</i>	no
permissible	بدل	يائى	لين	ا	
	قصر	فتح	توسط		1
	طول	فتح	توسط		2
	توسط	تقليل	توسط		3

	طول	تقليل	توسط		4
	طول	فتح	طول		5
	طول	تقليل	طول		6
Impermissible	قصر	تقليل	توسط	بغير الركن	7
	توسط	فتح	توسط		8
	قصر	تقليل	طول		9
	قصر	فتح	طول		10
	توسط	تقليل	طول		11
	توسط	فتح	طول		12

Fifth Type: *Yaa-ee*, *leen* and *badal* appear together;

e.g. بِأَيْتِ اللَّهِ (احقاف آية 26) فَمَا أَعْنَى

In this type too, twelve *wujooh* are found, i.e. two *wujooh* of *yaa-ee* into two *wujooh* of *leen*, these four *wujooh* into the three *wujooh* of *badal* which gives you a total of twelve *wujooh* from which six are permissible:

1-3) *fath* in *yaa-ee* and *tawassut* in *leen* with *qasr* and *tool* in *badal* and *tool* in *leen* and *badal*

4-6) *taqleel* in *yaa-ee* and *tawassut* in *leen* with *tasassut* and *tool* in *badal* with *tool* in *leen* and *badal*

The *wujooh* are as follows:

<i>wujooh</i>	فَمَا أَغْنَىٰ UPTO بِأَيْتِ اللَّهِ			<i>wujooh</i>	no
permissible	بدل	لين	يانى	الفتح	
	قصر	توسط	فتح		1
	طول	توسط	فتح		2
	طول	طول	فتح		3
	توسط	توسط	تقليل		4
	طول	توسط	تقليل		5
	طول	طول	تقليل		6
Impermissible	توسط	توسط	فتح	الفتح	7
	قصر	طول	فتح		8
	توسط	طول	فتح		9
	قصر	توسط	تقليل		10
	قصر	طول	تقليل		11
	توسط	طول	تقليل		12

Sixth Type: *Yaa-ee*, *badal* and *leen* appear together;

e.g. بِضَارِّهِمْ شَيْئًا (المجادله آية 10) upto إِنَّمَا النَّجْوَى

In this type too, twelve *wujooh* are found, i.e. two *wujooh* of *yaa-ee* into the three *wujooh* of *badal* into the two *wujooh* of *leen* which gives you a total of twelve *wujooh* from which six are permissible:

1-3) *fath* in *yaa-ee* with *qasr* in *badal* and *tawassut* in *leen* together with *tool* in *badal* and *tawassut* and *tool* in *leen*

4-6) *taqleel* in *yaa-ee* with *tawassut* in *badal* and *leen* together with *tool* in *badal* and *tawassut* and *tool* in *leen*

The *wujooh* are as follows:

<i>wujooh</i>	إِنَّمَا النَّجْوَى upto بِضَا رَهُمْ شَيْئًا			<i>wujooh</i>	no
permissible	لين	بدل	يانى	الفتح	
	توسط	قصر	فتح		1
	توسط	طول	فتح		2
	طول	طول	فتح		3
	توسط	توسط	تقليل		4
	توسط	طول	تقليل		5
	طول	طول	تقليل		6
Impermissible	توسط	توسط	فتح	الفتح	7
	طول	قصر	فتح		8

	طول	توسط	فتح	9
	توسط	قصر	تقليل	10
	طول	قصر	تقليل	11
	طول	توسط	تقليل	12

الإمالة لأجل الكسرة

Rule 1. That *raa mutatarrifah* which has a *kasrah*, before which there is an *alif*, Abu ‘Amr Basri and Doori Kisaaee make *imaalah*, and Warsh makes *taqleel*, e.g. آثارهم - ابصارهم - البوار - القهار - النار - بدينار - الحمار - حمارك - بقتطار etc.

and in two words i.e. الحمار - حمارك there is *imaalah bil khulf* for Ibn Zakwaan as well.

Rule 2. However, if before the above mentioned *alif* there is another *raa*, i.e. the *alif* is between two *raas* (*bainar raa-ain*), there will be *imaalah* for Basri and Kisaaee, and *taqleel* for Warsh and Hamzah, e.g. الاشرار - القرار - الابرار.

Note: Similarly, Hamzah also makes *taqleel* in the following two words, i.e. البوار - القهار.

Note: And in the word جُرْفٍ هَارٍ which is in Surah Tawbah, together with Basri and Kisaee there is *imaalah* for Qaalon– Ibn Zakwaan *bil khulf* and Shu’bah. *Taqleel* for Warsh is apparent.

Rule 3. In the words الكفرين and كفرين, there is *imaalah* for Abu ‘Amr Basri and Doori ‘Ali, and *taqleel* for Warsh.

متفرقات

Note: In لکن الله رمى و which is in Surah Anfaal, and both the اعمى in Surah Bani Israaeel, and مكاناً سوى which is in Surah TaaHaa, when making *waqf*, and ان يترك سدًى which is in Surah Qiyaamah, also when making *waqf*, in all of the above words there will be *imaalah* for Shu’bah as well.

Note: In مجربها which is in Surah Hud, there is *imaalah* for Hafs too.

Note: In the word تراءا which is in Surah Shu’araa, there will be *imaalah* in the *alif* after the *raa* only for Hamzah when reading *waslan*, and there will be *imaalah* in both the *alif* when making *waqf* i.e. the *alif* which appears after the *raa* and *hamzah*. Kisaee makes *imaalah* when making *waqf* only in the second *alif* i.e. the *alif* after the *hamzah*.

Note: In *و ننا بجانبه* and in Surah Bani Israaeel and Fussilat, there will be *imaalah* in both the *noon* and the *hamzah* for Khalaf and Kisaaee, and Khallaad makes *imaalah* in the *hamzah* only, at both places.

In Surah Bani Israaeel specifically, there will be *imaalah* in the *hamzah* only for Shu’bah. For Warsh there will be *taqleel bil khulf* in the *hamzah* only at both places.

Note: In the words *ادركم* and *ادرك* together with Basri and Akhawain, there is *imaalah* for Shu’bah and Ibn Zakwaan *bi-khulfin ‘anh*, and Warsh reads with *taqleel*.

Note: If after *raa* there is a *mutaharrik* letter, whether it be an *ism zaahir* or *dhameer* e.g. *رءا اذا رءاها - اذا رءاك - رءا كوكبا* etc, there will be *imaalah* for Ibn Zakwaan–Shu’bah and Akhawain in both the *raa* and the *hamzah*.

However, if after the *hamzah* there is a *dhameer*, e.g. *رءاها - رءك* then Ibn Zakwaan makes *imaalah bil khulf*.

Abu ‘Amr Basri makes *imaalah* in the *hamzah* only.

For Warsh there will be *taqleel* in both letters.

Note: However, if after the *alif* of *رءا* there is a *saakin* letter, e.g. *رءا الشمس - رءا القمر* there will be *imaalah* for Shu’bah and Hamzah in the *raa* only and not in the *hamzah* too. However, *waqfan* the same rule will apply as above.

مختصات كسائي

In the following words, the *imaalah* will be specific with Kisaaee, i.e. Hamzah does not make *imaalah* in these words.

- a) That **احيا** which has no *waaw* before it, e.g. **فاحيا به** – **احياكم** و – **من احياها** etc.
- b) The word **خطايا** in every form, e.g. **خطاياهم** – **خطاياكم** – **خطايانا**.
- c) In the same way there will be *imaalah* for Kisaaee in the words **مرضاتى** – **الرؤيا** – **مرضات** – **رؤياى**.
- d) **وقد هدى** in Surah Aali-'Imraan, **حق تقفته** in Surah An'aam, **اتانى** in Surah Kahf, **وما انسانيه** in Surah Ibraaheem, **ومن عصاى** in Surah Maryam, **فما آتانى الله** in Surah Naml, **محياهم** in Surah Jaathiyah, **دحيها** in Surah Naazi'aat, **اذا سجي** in Surah Shams, **تلها** – **طحها**.

Note: Besides the words **مرضاتى** – **مرضات** above, Warsh makes *taqleel* in the remaining words.

Abu 'Amr Basri makes *taqleel* in those words which are on the scale of **فَعْلَى**, **فُعْلَى** and **فُعْلَى**, and also in those words which are found at the end of ayats of the eleven surahs. e.g. **رؤياى** – **الرؤيا** – **دحيها** – **تلها** – **طحها** – **اذا سجي**

مختصات دوري على

There are certain words in which Doori makes *imaalah* and not Abul Haarith. They are as follows:

– بارئكم البارئ – رؤياك – محياى – مئواى – هداى – طغيانهم – آذاننا – آذانهم
– مشكوة – الجوار انصارى – جبارين – و الجبار – نسارع – سارعوا يسارعون
فأوارى – يوارى

In the last two, i.e. يوارى – فأوارى there is *khulf* (from Tayyibah) but *fath* is read (only from Shaatibiyyah).

From the above, Warsh makes *taqleel bil khulf* in the following words, هداى – مئواى – و الجار – محياى – جبارين, and in the word رؤياك there is *taqleel* for Warsh *bil khulf* and for Abu ‘Amr Basri *bilaa khulf*.

مختصات حمزة

Imaam Hamzah makes *imaalah* in the *alif* of the following ten (10) words: جاء – شاء – زاد – خاف – طاب – خاف – حاق – ضاق – ران – زاغ but not in زاغت .

Note: In اناءاتيك which is in Surah Naml and ضعافاً in Surah Nisaa, there is *imaalah bi-laa khulf* for Haamzah, but in ضعافاً the *imaalah* will be with *khulf* for Khallaad.

Note: In بل ران there is *imaalah* for Shu'bah and Kisaaee, together with Hamzah.

Note: In the same way in the words جاء and شاء, there is *imaalah* for Ibn Zakwaan together with Hamzah, and in the first زاد which is فزادهم الله in Surah Baqarah, there is *imaalah bi-laa khulf* for Ibn Zakwaan, and in the remaining زاد which amounts to 15 in the Qur'aan, Ibn Zakwaan makes *imaalah bil khulf*.

مختصات هشام

There will be *imaalah* for Hishaam only, in the following four (4) words, which are: مشارب in Surah Yaaseen, آنية in Surah Ghaashiyah, عابدون – عابد in Surah Kaafiroon.

مختصات ابن ذكوان

Ibn Zakwaan makes *imaalah bil khulf* in the following words:

عمران in Surah Aali-‘Imraan and Surah Tahreem,

المحراب in Surah Aali-‘Imraan – Surah Maryam and Surah Saad,

اكراهيّن in Surah Noor,

و الاكرام in Surah Rahmaan.

However, that المحراب which is *majroor* the *imaalah* will be *bi-laa khulf* and this is at two places, one in Surah Aali-‘Imraan and the second in Surah Maryam.

Note: If because of *waqf* or *idghaam* the *kasrah* becomes *saakin* then too *imaalah* will be read, e.g. النارِ ربّنا – الناس etc. because the changing of the *kasrah* to a *saakin* is ‘*aaridhi* (temporary).

Note: And if because of *ijtimaa’* of *saakinain* the *alif* falls off at the end of the word, then *imaalah* will not be read, e.g. موسى الكتاب – طغا الماء – عيسى ابن مريم etc.

باب مذهب الكسائي في إمالة هاء التانيث في الوقف

In the *haa taaneeth* when making *waqf* there are two versions for Kisa'ee,

1) The first version is that if before the *haa taaneeth* there appears any of the following fifteen (15) letters, then *imaalah* will be read,

فجئت زينب لذود شمس

ف ج ث ت ز ي ن ب ل ذ و د ش م س

e.g. ليلة - حبة - جنة - خشية - اعزة - ميتة - ثلثة - بهجة - خليفة .

خمسة - رحمة - بلدة - عيشة - قوة - لذة .

a) In the same way, if the letters **اكهر** appear and before any one of them there is a *kasrah* or a *yaa saakinah*, then too *imaalah* will be read in the *taa taaneeth* when making *waqf* e.g. فنة مائة - والمؤتفكة الايكة - الملكة - آلهة - كثيرة - الآخرة - كهينة .

b) Similarly, if before the letters of **اكهر** there is a *saakin* letter, before which there is a *kasrah*, then too *imaalah* will be read in the ة e.g. عبرة - وجهة .

c) If before the letters of **اكهر** there appears a *fathah* or *dhammah*, then *imaalah* will not take place, e.g. التهلكة - امرأة - برة - سفرة .

- d) In the same manner, if before the *taa taaneeth* there is no *yaa saakinah*, then too *imaalah* will not take place, e.g.
سورة – فتره – براءة – سفاهة – شوكة – نشأة – سوءة
- e) And if before the *taa taaneeth* there appear any of the following letters,

خص ضغط قظ ح

then *imaalah* will not take place e.g. بعوضة – خصاصة – صاخة
سبعة – نطيحة – حاقة موعظة – بسطة – صبغة etc.

- 2) The second version is that if before the *taa taaneeth* there appears any letter besides an *alif* then *imaalah* will take place. That means if before the *taa taaneeth* there appears an *alif* then *imaalah* will not take place.

Examples of the *taa taaneeth* preceded by an *alif*: الصلاة – الزكوة etc.

باب الراءات

When the *raa* is *maftooh* or *madhmoom* and before it there is a *kasrah muttasilah laazimah*, or if before the *raa* there is a *yaa saakinah muttasilah*, or between the *kasrah muttasilah* and *raa* there is a *saakin* letter, in all of the above cases, the *raa* will be read with *tarqeeq* for Warsh.

Examples of the *raa* preceded by a *kasrah muttasilah*:

etc. فالدبرات - فافره - الاخرة

Examples of the *raa* preceded by a *yaa saakinah muttasilah*:

etc. نذيرًا خبيرًا - الخبير - فالمغيرات - الخيرات

However, in the word *حيران* there will be *tarqeeq bil khulf* for Warsh.

Examples of the *saakin* letter between the *kasrah* and the *raa*:

etc. صرًا - البر - سركم - مرّة - سدره - الذكر - المحراب - الشعر

Hence, if before the *raa* the *kasrah* is not *muttasilah laazimah*, the *raa* will then not be read *muraqqaq*,

etc. بروسكم - لرسول - برسول - بانن ربهم - بحمد ربهم

Similarly, if before the *raa* the *yaa saakinah* is not *muttasilah*, then too the *raa* will not be read *muraqqaq*,

etc. مقتعى رؤسهم - فى ريب - الخيرة

Similarly, if the *saakin* letter is not between a *kasrah* and the *raa*, then too the *raa* will not be read *muraqqaq*, e.g. *يسرًا - قدرًا* etc.

Note: By *saakin bainal kasr* is referred to a *kasrah muttasilah*, hence, if the *kasrah* is *munfasilah*, then Warsh too will read the *raa* with *tafkheem*, e.g. *ابوك امرأ سوء* - *و قالت امرأت - و إن امرأة - ابوك امرأ سوء* etc.

Note: If the *saakin* letter between the *kasrah* and the *raa* is any other letter besides *khaa* from the letters of *musta'liyah*, then too Warsh will read the *raa* with *tafkheem*,

e.g. *وقرأ - فطرت الله - قطراً - إصراً - مصرأ - اصرهم*.

However, if the letter *khaa* is found between the *kasrah* and the *raa*, then the *raa* will be read *muraqqaq* for Warsh,

e.g. *اخراجاً - الى الاخراج - إخراجهم*.

From the above rules of *tarqeeq*, there are certain words that are exempted:

1. When before the *raa* there will either be a *saakin* letter or not and after the *raa* there is any three of *musta'liyah* letters viz. *dhaad-taa (ط)-qaaf*.

These are found in 4 words in the Qur'aan:

a) *اعراضاً* in Surah Nisaa and *اعراضهم* in Surah An'aam.

b) *الصراطُ - صراطٍ - صراطٍ* wherever they are found in the Qur'aan.

c) *فراق* in Surah Kahf and *الفراق* in Surah Qiyaamah.

d) *والاشراق* in Surah Saad, in this 4th word there will be *khulf*, but *tafkheem* gets preference. (From Shaatibiyyah, there will be only *tafkheem*, not *khulf*.)

2. When between the *kasrah* and the *raa* the *saakin* letter is any three of *musta'liyah* letters viz. *saad*– *taa* (ط)–*qaaf*

These too are found in 4 words:

- a} مصرًا in Surah Baqarah and مصر at 4 places.
- b} اصراً in Surah Baqarah and اصرهم in Surah A'raaf.
- c} فطرت in Surah Room.
- d} وقراً in Surah Zaariyaat.

3. When after the *kasrah*, two *raas* are found.

There are 4 words in the Qur'aan:

- a} ضِرَارًا in Surah Baqarah and Tawbah.
- b} مِذْرَارًا in Surah An'aam, Surah Hud and Surah Nooh.
- c} فِرَارًا in Surah Kahf, Surah Ahzaab and Surah Nooh, and الْفِرَارُ in Surah Ahzaab.
- d} اسْرَارًا in Surah Nooh.

4. After the *kasrah* and *saakin* letter the *raa* appears in '*ajami* words. This is found in 3 words: a} اِبْرَاهِيمَ b} اِسْرَائِيلَ c} عِمْرَانَ, and the fourth word, d} اِرَامَ in Surah Fajr in which the *raa maftoohah* appears after a *kasrah*.

5. Those words which are on the scale of فعلاً, i.e. the *raa* should have a *tanween*, and there should be no *tashdeed* nor a *musta'liyah* letter in the word.

In the above instance, there will be *khulf* for Warsh but *tafkheem* gets preference.

There are 6 such words in the Qur'aan:

- a) } ذِكْرًا at all places.
- b) } سِتْرًا in Surah Kahf.
- c) } إِمْرًا in Surah Kahf.
- d) } وَزْرًا in Surah TaaHaa.
- e) } حَجْرًا at two places in Surah Furqaan.
- f) } وِصْفًا in Surah Furqaan.

Note: If any one of the above words are found collectively with *madd badal* e.g. أَبَاعَكُمْ أَوْ أَشَدَّ ذِكْرًا in Surah Baqarah, then 5 *wujooh* will be read for Warsh,

- 1-2} *Qasr* in *badal* with both *tafkheem* and *tarqeeq* in the word ذِكْرًا
- 3-4} *Tool* in *badal* with both *tafkheem* and *tarqeeq* in the word ذِكْرًا
- 5} and with *tawassut* in *badal* there will be only *tafkheem* in ذِكْرًا.

Note: If there is a *tashdeed* on the *raa*, it will be read with *tarqeeq* for Warsh, e.g. سِرًّا.

However, if there is a letter of *musta'liyah* then the *raa* will be read with *tafkheem*, e.g. قِطْرًا etc.

Note: In the word بِشَرِّرٍ in Surah Mursalaat, Warsh reads the first *raa* with *tarqeeq* because of the *tarqeeq* of the second *raa*, both *waslan* and *waqfan*.

The following are a few rules in which all the Qurraa are unanimous.

Rule 1. When the *raa saakinah* appears after a *kasrah laazimah muttasilah*, the *raa* will be read *muraqqaq*, e.g. بِشِرْكُمْ – فِرْعُونَ etc.

Rule 2. When the *raa* appears after a *kasrah 'aaridhah*, the *raa* will be read with *tafkheem*, e.g. أَمْ أَرْتَابُوا – أَرْكَبُ مَعَنَا etc.

Rule 3. When the *raa* appears after a *kasrah munfasilah*, the *raa* will be read with *tafkheem*, e.g. أَمْ أَرْتَابُوا – أَلَّذِي أَرْتَضَى etc.

Rule 4. When before the *raa* there is a *kasrah* and after the *raa* there is any letter from the letters of *musta'liyah*, the *raa* will always be read with *tafkheem*, whether the *raa* be *mutaharrikah* or *saakinah*, e.g. أَرْصَادًا – فَرَقَةَ – قَرْطَاسٍ – مَرْصَادٍ – فَرَاقٍ – صَرَاطٍ etc. but in *فرق* there is *khulf*.

Rule 5. When before the *raa mawqoofah* there is a *kasrah* or *yaa saakinah*, or there is a *saakin* letter preceded by a *kasrah*, or an *alif* in which *imaalah* or *taqleel* takes place, then in all of the above conditions when making *waqf bil iskaan* or *waqf bil ishmaam*, the *raa* unanimously will be read *muraqqaq*, e.g. مَقْتَدِرٌ - خَيْرٌ – الْقَاهِرُ

Examples of *imaalah*: النَّارِ – الدَّارِ etc.

Note: And in the words *مَصْرَ* and *عَيْنِ الْقَطْرِ* there will be *khulf* when making *waqf*, but in *مَصْرَ*, *tafkheem* will get preference, and in *عَيْنِ الْقَطْرِ*, *tarqeeq* gets preference.

Note: When making *waqf bir rawm*, the condition of the *raa* is determined by the *harakah* that is on it. Hence, if the *raa* is *maksoarah muraammah*, it will read with *tarqeeq*.

Similarly, if before the *raa madhmoomah* there is a *kasrah* or *yaa saakinah*, or before the *raa mawqoofah madhmoomah* there is a *saakin* letter preceded by a *kasrah*, in each of the above cases the *raa* will be read with *tarqeeq* for Warsh when reading with *rawm*, e.g. سِحْرٌ - ذِكْرٌ - يَوْمَ عَسِيرٍ - تَسْتَكْبِرُ etc.

باب اللّامات

Warsh reads the *laam* with *tafkheem* when it has a *fathah*, and before it any one of three letters appear, viz. *saad – taa (ط)–zhaa* on condition that these three letters too have a *fathah* or are *saakin*, whether the three letters are *mukhaffaf* or *mushaddad*, and whether the *laam* itself is *mukhaffaf* or *mushaddad*, *mutawassitah* or *mutatarrifah*,

e.g. مَطْنَع - - إِصْلَاحًا الطَّلَاقَ مَعْطَلَةً - أَصْلَابِكُمْ - يَصْنَعُ - صَلَّى - صَلَّى - صَلَّى - الصَّلَاةُ - الصَّلَاةُ
 etc. ولمَطْلُقات- ظَلَّلْنَا بِظَلَامٍ - ظَلَّمُوا - يُظَلِّمُونَ - وَ إِذَا أَظْلَمَ

Note: If between the *laam* and the letter before it, there is an *alif*, then Warsh reads the *laam* with *tafkheem bil khulf*,

e.g. ان يَصَّالِحَا - فَصَالِحًا - طَالَ etc.

In the same manner when making *waqf* on the *laam maftoohah*, then too there will be *khulf* for Warsh but *tafkheem* gets preference,

e.g. ظَلَّ - فَلَمَّا فَصَلَ - بَطَّلَ - ان يُوَصِّلَ etc.

Similarly, if after the *laam maftoohah* there is an *alif muqallalah*, there will be *khulf* for Warsh, i.e. with *fath* there will be *tafkheem* of the *laam*, and with *taqleel* there will be *tarqeeq*. However, when the *laam* and *zawaatul yaa* is found in *ru-oosul aay*, there will be only

tarqeeq for Warsh, because in *zawaatul yaa* there is only *taqleel* for Warsh. This is found at three places in the Qur'aan:

1} ولا صَلَّى in Surah Qiyaamah

2} فصلّى in Surah A'laa

3} اذا صَلَّى in Surah 'Alaq

Note: *Taqleel* is a type of *imaalah*, and *imaalah* and *tafkheem* are opposites to one another, therefore *taqleel* and *tafkheem* cannot be read together.

The Qaari should read *fath* with *tafkheem* and *taqleel* with *tarqeeq*. Reading any other manner is not permissible.

Note: And if the *laam* is not *maftooh*, but rather it is *madhmoom* or *maksoor* or even *saakin*, the *laam* will be read *muraqqaq*,

e.g. صَلَّى – لأصَلِبْتُمْ – يَصِلُونَ etc.

Similarly, if the three letters i.e. *saad – taa (ط)– zhaa* are not *maftooh* or are not *saakin*, then too the *laam* will be read *muraqqaq*,

e.g. فِي ظِلِّ – الظِّلَّة – فَصَلَّتْ etc.

Note: If before the *laam* there is *dhaad*, then too the *laam* will be read with *tarqeeq*, e.g. والضلالة – ضللتنا etc.

Note: If before the two *laam* of الله there appears a *fathah* or *dhammah*, both the *laam* will be read with *tafkheem* for all the Qurraa. And if before the two *laam* there is a *kasrah* then both the *laam* will be read with *tarqeeq*.

Note: If there is *imaalah* before the two *laam* of الله as is in the Qiraa'ah of Soosi, then two (2) *wujooh* will be read i.e. *tafkheem* and *tarqeeq*, e.g. نرى الله – نرى الله. (A total of 3 *wujooh* will be read for Soosi).

The *wujooh* regarding *imaalah* for Soosi has been discussed previously.

باب الوقف على أواخر الكلم

Waqf means to pause temporarily, taking in a new breath, and then to continue with the recitation.

There are three types of *waqf*:

- a) *iskaan* b) *ishmaam* c) *rawm*

Iskaan is original when making *waqf*, because in *waqf* rest is intended, and for resting *sukoon* is most convenient. Secondly, *sukoon* is the easiest of the *harkaat*, therefore, it is preferred for *waqf*.

Although *waqf bil ishmaam* and *waqf bir rawm* is contrary to the original way of making *waqf*, yet many Qurraa have accepted and preferred them, because through *waqf bil ishmaam* and *waqf bir rawm* the reader and listener will know the *harakaat* of the last letter on which *waqf* has been made.

Hence, from amongst the Qurraa, the above two types are narrated by Abu ‘Amr Basri and Koofiyeen.

These two types i.e. *waqf bil ishmaam* and *waqf bir rawm* have not been sanctioned by the remaining Qurraa, yet they have been preferred by the ‘Ulamaa of Qira’at for them as well.

1. *Waqf bil iskaan* is to make *waqf* on the last letter, making it a *saakin* in such a manner that no part (section) of a *harakah* is read at all. This *waqf* is possible on all three *harakaat*.
2. *Waqf bil ishmaam* is to make *waqf* on the last letter, making it a *saakin*, and immediately thereafter to indicate by the lips towards the *dhammah* and *raf'*. This *waqf* is possible only on a letter, which is *madhmoom* or *marfoo'*.
3. *Waqf bir rawm* is to make *waqf* on the last letter, reading only one third ($\frac{1}{3}$) of the *harakah* so softly that only those close by, can listen to it. This *waqf* is possible on a letter which is *madhmoom* or *marfoo'*, *maksoor* or *majroor*.

Note: *Ishmaam* and *rawm* is not possible on a *harakah* 'aaridhah, nor on a *harakah* of which *naql* has been made, nor on a *meem* of *jam'* or *haa taaneeth*.

As regards the *haa dhameer*, there is difference of opinion among the Qurraa, some are of the opinion that it is permissible, whereas the view of others is, that it is not permitted. Some Qurraa have maintained that if before the *haa dhameer* there is a *dhammah* or *waaw saakinah*, or a *kasrah* or *yaa maddah*, then *ishmaam* and *rawm* will not be permitted,

e.g. *عليه - فيه - به - وشرؤه - فعلوه - ربه* etc.

And if before the *haa dhameer* there is a *fathah* or an *alif* or any other *saakin* letter, then *ishmaam* and *rawm* will be permitted,

e.g. عَنْهُ – مِنْهُ – وَهَدَاهُ – اجْتَبَاهُ – لَنْ تُخَلَّفَهُ etc.

This view is the more accepted and preferred one.

باب الوقف على مرسوم الخط

When making *waqf*, it is imperative that the ‘Uthmaani *rasmul khatt* be adhered to.

It is narrated and sanctioned by Naafi’, Abu ‘Amr Basri and Koofiyyeen. Although it is not sanctioned by the remaining Qurraa, yet it has been preferred by the ‘Ulamaaof Qira’at for them as well. It is famous and an accepted fact, that to make *waqf* according to the *rasmul khatt* of the Qur’aan, is necessary. From this the status and importance of *rasmul khatt* is determined.

Therefore, the four Imaams of *fiqh* are unanimous that to adhere to the *rasmul khatt* is necessary.

However, since some Qurraa make *waqf* contrary to the *rasmul khatt*, therefore, it is necessary to mention and outline those words, so that the reader does not make *waqf* according to *rasmul khatt* for them, which would then be contrary to their Qira’at.

Those words, on which the Qurraa have made *waqf* contrary to the *rasm*, are as follows:

a) The *haa taaneeth* which is written with a long *taa* (ت):

e.g. بقيت – قرت – فطرت – لعنت – معصيت – سنت – امرأت – رحمت – نعمت –

جنت – كلمت – شجرت – ابنت.

In all of the above words, Ibn Katheer– Abu ‘Amr Basri and Kisaaee make *waqf* with a *haa*,

The remaining Qurraa make *waqf* with a *taa* (ت) according to *rasm*.

b) Those words of *taa taaneeth* in which there is *ikhtilaaf* as regards to *mufraad* and *jam'* among the Qurraa, will always be written with a long *taa* (ت). The rule regarding this *taa* (ت) is that those Qurraa who read with *jam'* make *waqf* with a long *taa* (ت). And from amongst those who read *mufraad*, Ibn Katheer Makki– Basri and Kisaabee make *waqf* with a *haa* (ه). Such words are 7 which are found at 12 places in the Qur'aan.

- 1} The word **كلمت** which is found at 4 places, i.e. in Surah An'aam – Surah Yunus at two places and Surah Mumin
- 2} **آيَةٌ** at two places i.e. Surah Yusuf (for Makki) and Surah 'Ankaboot (for Makki and Kisaabee)
- 3} **غِيَابَت** at two places, both in Surah Yusuf
- 4} **الغرفت** in Surah Sabaa
- 5} **بَيِّنَت** in Surah Faatir (for Makki and Basri)
- 6} **ثَمَرَتِ** in Surah HaaMeem Sajdah
- 7} **جَمَالَتٌ** in Surah Mursalaat (for Kisaabee only)

c) In the words **افرايئُمُ اللَّاتِ** in Surah Najm, **مرضات** wherever it is found in the Qur'aan, **ذات بهجة** in Surah Naml, **ولات حين** in Surah Saad, there is *waqf* with *haa* (ه) for Kisaabee, and in

the word هيهات which appears twice in Surah Muminoon together with Kisaaee, Bazzi also makes *waqf* with *haa* (هـ). The remaining Qurraa make *waqf* with a *taa* (ت) according to *rasm*.

- d) In the word يَأْتِ there is *waqf* with *haa* (هـ) for Makki and Shaami, and for the remaining Qurraa there will be *waqf* with a *taa* (ت).
- e) In the word كَأَيِّن there will be *waqf* with a *yaa* for Basri, and the remaining Qurraa make *waqf* with a *noon*.
- f) In the words وَيَكُنْ and وَيَكُنْهُ, there is *waqf* with a *yaa* for Kisaaee, and *waqf* with a *kaaf* for Basri, and the remaining Qurraa will make *waqf* according to *rasm* similar to Hafs.

Note: The fact here is that Basri and Kisaaee too, make *waqf* on the last letter according to *rasm*, as the others.

- g) In the following words:
- 1} فَمَال هُوَءَاء in Surah Nisaa
 - 2} مَال هَذَا الْكُتَاب in Surah Kahf
 - 3} مَال هَذَا الرَّسُول in Surah Furqaan
 - 4} فَمَال الَّذِينَ كَفَرُوا in Surah Ma'aarij

it is permissible to make *waqf* on the ما for Basri and Kisaaee, but for Kisaaee there is *khulf*.

The remaining Qurraa will make *waqf* on the *laam*.

h) In the following three places:

1} أيُّه السّاحر in Surah Zukhruf

2} أيُّه المؤمنون in Surah Noor

3} أيُّه الثقلان in Surah Rahmaan,

there will be *waqf* with a *alif*, i.e. أيُّها for Basri and Kisaaee.

The remaining Qurraa will make *waqf* on the *haa* (هـ) according to the *rasm*.

When reading *waslan*, the *haa* (هـ) will be read with a *dhammah* for Shaami because of the *dhammah* before it i.e. أيُّه. The remaining Qurraa will read the *haa* (هـ) with a *fathah* as is *asl*.

i) In the word أيُّا مَّا تدعوا in Surah Bani Israaeel *waqf* with *alif* is permissible for Hamzah and Kisaaee.

The remaining Qurraa will make *waqf* on ما.

j) In the word على واد النمل in Surah Naml, Kisaaee makes *waqf* with *ithbaat* of the *yaa* i.e. وادئ.

The remaining Qurraa read with *hazf* of the *yaa*.

Those words from which the *alif* has been deleted after the *meem* because of *harf jarr*, Bazzi *bil khulf* adds a *haa saktah* at the end to protect the *fathah*, e.g. فَلِمَ - لِمَ - فِيمَ - مِمَّ - بِمَ - عَمَّ - فَبِمَ etc. will be read, فَلِمَهُ - لِمَهُ - فِيمَهُ - مِمَّهُ - بِمَهُ - عَمَّهُ - فَبِمَهُ etc.

Those words, on which the Qurraa have made *waqf* contrary to the *rasm*, are as follows:

a) The *haa taaneeth* which is written with a long *taa* (ت):

e.g. بقيت - قرت - فطرت - لعنت - معصيت - سنت - امرأت - رحمت - نعمت
جنت - كلمت - شجرت - ابنت -

In all of the above words, Ya'qoob makes *waqf* with a *haa*,

The remaining Qurraa make *waqf* with a *taa* (ت) according to *rasm*.

b) Those words of *taa taaneeth* in which there is *ikhtilaaf* as regards to *mufraad* and *jam'* among the Qurraa, will always be written with a long *taa* (ت). The rule regarding this *taa* (ت) is that those Qurraa who read with *jam'* make *waqf* with a long *taa* (ت). And from amongst those who read *mufraad*, Ya'qoob makes *waqf* with a *haa* (ه). They are as follows:

- 1} The word **كلمت** which is found at 4 places i.e. in Surah An'aam – Surah Yunus at two places and Surah Mumin
- 2} **غيايت** at two places, both in Surah Yusuf
- 3} **الغرفت** in Surah Sabaa

4} ثمّت in Surah HaaMeem Sajdah

c) In the word يَأْت there is *waqf* with *haa* (هـ) for Abu Ja'far and Ya'qoob, and for Khalaf there will be *waqf* with a *taa* (ت).

d) In the word كَأَيِّن there will be *waqf* with a *yaa* for Ya'qoob, and the remaining Qurraa make *waqf* with a *noon*.

e) In the following three places:

1} أَيُّهُ السَّاحِر in Surah Zukhruf

2} أَيُّهُ الْمُؤْمِنُونَ in Surah Noor

3} أَيُّهُ الثَّقَلَان in Surah Rahmaan,

there will be *waqf* with an *alif* i.e. أَيُّهَا for Ya'qoob.

The remaining Qurraa will make *waqf* on the *haa* (هـ) according to the *rasm*.

f) In the word أَيًّا مَا تَدْعُوا in Surah Bani Israaeel *waqf* with *alif* is permissible for Ruwais. The remaining Qurraa will make *waqf* on ما.

g) In the word عَلَى وَادِ النَّمْلِ in Surah Naml, Ya'qoob makes *waqf* with *ithbaat* of the *yaa* i.e. وَادِي.

The remaining Qurraa read with *hazf* of the *yaa*.

- h) Those words from which the *alif* has been deleted after the *meem* because of *harf jarr*, Ya'qoob adds a *haa saktah* at the end to protect the *fathah*, e.g. فِيمَ - عَمَّ - بِمَ - مَمَّ - فِيمَ - لِمَ - فِيمَ etc. will be read, فِيمَهُ - عَمَّهُ - بِمَهُ - مَمَّهُ - فِيمَهُ - لِمَهُ - فِيمَهُ etc.
- i) When stopping upon the word فتم, Ya'qoob adds a *haa saktah*, i.e. stops with *haa* (هـ).
- j) When stopping upon the pronouns هو, هي, and هن, Ya'qoob adds a *haa saktah*, i.e. stops with *haa* (هـ) at the end of the word, regardless of whether it is prefixed or not, i.e. هوه, هيه, and هنه.
- k) When stopping upon a word concluding with a *yaa mushaddad*, Ya'qoob adds a *haa saktah*, i.e. stops with a *haa* (هـ) at the end of the word, e.g. بمصرخيه, إليه, etc.
- l) In the word نذهبن in Surah Zukhruf, Ruwais makes *waqf* with *alif*, i.e. نذهباً.
- m) In the following words of sorrow, يا أسفى, يا ويلتى and يا حسرتى, Ruwais makes *waqf* with *haa* (هـ) preceded by *madd laazim*, i.e. يا أسفاه, يا ويلتاه, يا حسرتاه.

باب مذاهبهم فى ياءات الإضافة

Yaa idhaafah is that *yaa mutakallim* which is in excess of the *maaddah* of the word i.e. it is not *laam kalimah*.

This is found in *ism, fi'l* or *harf*, e.g. لَيْبَلُونَى – سَيْبَلَى etc.

The *ikhtilaaf* among the Qurraa in the *yaa idhaafah*, is in regard to reading the *yaa* with a *fathah* or *sukoon*. This according to the count of 'Allaamah Shaatibi is two hundred and twelve (212), which is divided into six categories as follows:

- 1) That *yaa idhaafah* after which there is a *hamzah qat'ee maftoohah* e.g. ائىْ اَعْلَم, etc. of which there are ninety nine (99) in the Qur'aan.
- 2) That *yaa idhaafah* after which there is a *hamzah qat'ee maksoorah* e.g. ائىْ اَلْبِك, etc. of which there are fifty two (52) in the Qur'aan.
- 3) That *yaa idhaafah* after which there is a *hamzah qat'ee madhmoomah* e.g. ائىْ اُرَيْد, etc. of which there are ten (10) in the Qur'aan.
- 4) That *yaa idhaafah* after which there is a *hamzah wasli ma'a laam ta'reef* e.g. رَبّىْ اَلذى, etc. of which there are fourteen (14) in the Qur'aan.

- 5) That *yaa idhaafah* after which there is a *hamzah wasli bi-laa laam ta'reef* e.g. **أَنْىِ اصْطَفَيْتَكَ**, etc. of which there are seven (7) in the Qur'aan.
- 6) That *yaa idhaafah* after which there is any other of the *huroof tahajji* e.g. **بَيْتِي لِلطَّانِفِينَ**, etc. of which there are thirty (30) in the Qur'aan.

Each one of the above 6 types are now discussed in detail as follows:

a) First type:

That *yaa idhaafah* after which there is a *hamzah qat'ee maftoohah* e.g. **أَنْىِ أَعْلَمَ**

In this category from the 99 types, there are 64 places in which Hirmiyain and Basri unanimously read the *yaa idhaafah* with a *fathah*. In 25 places, there is *ikhtilaaf* amongst them.

In 10 places, there are other Qurraa who together with them, read the *yaa idhaafah* with a *fathah*.

In conclusion, there are 35 places in which together with Hirmiyain, Basri and others, there is *ikhtilaaf*, which is discussed below:

- 1-2} **ذُرُونَىِ أَقْتَلْ – ادْعُونَىِ أَسْتَجِبْ** both of which are in Surah Ghaafir
- 3} **فَاذْكُرُونَىِ أَنْذَرَكُمْ** in Surah Baqarah

In the above three, there will be *fathah* on the *yaa* for Ibn Katheer only.

4-5} اوزعنى أن اشكر in Surah Naml and Surah Ahqaaf there will be *fathah* on the *yaa* for Warsh and Bazzi

6} ليبلونى أشكر in Surah Naml

7} سبيلى أدعوا الى الله in Surah Yusuf, there will be *fathah* on the *yaa* for Naafi' only.

8-10} لى أبى – انى أحمل – انى أرانى in Surah Yusuf

11} ضيفى أليس in Surah Hud

12} ويسرلى أمرى in Surah TaaHaa

13} دونى أولياء in Surah Kahf

14-15} اجعل لى آية in Surah Aali-'Imraan and Surah Maryam in all 8 of the above there will be *fathah* on the *yaa* for Naafi' and Basri.

16-17} ولكنى أرىكم in Surah Hud and Surah Ahqaaf

18} تحتى أفلا in Surah Zukhruf

19} وانى أرىكم in Surah Hud in the above 4 there will be *fathah* on the *yaa* for Naafi', Bazzi and Abu 'Amr Basri

20} فطرنى أفلا in Surah Hud, the *yaa* will be read with a *fathah* for Naafi' and Bazzi

21} ليحزننى أن in Surah Yusuf

22} اتعداننى أن in Surah Ahqaaf

23} لم حشرتنى أعمى in Surah TaaHaa

24} تامرني أعبد in Surah Zumar, in the above 4 the *yaa* will be read with a *fathah* for Naafi' and Ibn Katheer

25} عندى أولم يعلم in Surah Qasas, the *yaa* will be read with a *fathah* for Naafi' and Abu 'Amr Basri, and for Ibn Katheer Makki there will be *fathah bil khulf*

In all of the above 25 places the *ikhtilaaf* is for Hirmiyain and Basri. The following ten (10) places are those in which, together with Hirmiyain and Basri, there is *ikhtilaaf* for other Qurraa as well:

1} ارهطى أعز in Surah Hud, together with Hirmiyain and Basri, Ibn Zakwaan also reads the *yaa* with a *fathah*

2} مالى أدعوكم in Surah Mumin together with Hirmiyain and Basri, Hishaam also reads the *yaa* with a *fathah*.

3} لعلى أرجع in Surah Yusuf

4} لعلى آتيكم in Surah TaaHaa

5} لعلى أعمل in Surah Muminoon

6 - 7} لعلى اطلع – لعلى آتيكم both in Surah Qasas

8} لعلى أبلغ in Surah Mumin, in all of the above 6 places together with Hirmiyain and Basri, Ibn 'Aamir Shaami also reads the *yaa* with a *fathah*.

9} معى ابداً in Surah Tawbah

10} و من معى أو رحمتنا in Surah Mulk together with Hirmiyain and Basri, Shaami and Hafs also read the *yaa* with a *fathah*

The remaining Qurraa read all the *yaa idhaafahs* with a *sukoon*.

Note: There are 4 *yaa idhaafahs* in this type, in which all the Qurraa read the *yaa* with a *sukoon*,

viz. 1} ارئى أنظر in Surah A'raaf

2} ولا تفتنى إلا in Surah Tawbah

3} واتبعنى أهدك in Surah Maryam

4} وترحمنى أكن in Surah Hud

b) *Second type:*

That *yaa idhaafah* after which there is a *hamzah qat'ee maksoorah*, e.g. يدى إليك.

From the 52 types, there are 27 places in which Naafi' and Basri unanimously read the *yaa idhaafah* with a *fathah*.

In 25 there is *ikhtilaaf* among the Qurraa, which are as follows:

1} بتاتى إن كنتم in Surah Hijr

2-3} انصارى إلى الله in Surah Aali-'Imraan and Surah Saff

4} بعبادى أنكم in Surah Shu'araa

5} لعنتى إلى in Surah Saad

6-8} ستجدنى إن in Surah Kahf –Surah Qasas and Surah Saaffaat, in all of the above 8 only Naafi' reads the *yaa* with a *fathah*

9} اخوتى إن in Surah Yusuf, the *yaa* will be read with a *fathah* for Warsh only

10} يدى إليك in Surah Maaidah, the *yaa* will be read with a *fathah* for Naafi' –Basri and Hafs.

11} رَسَلَىٰ إِنَّ in Surah Mujaadalah, the *yaa* will be read with a *fathah* for Naafi' and Shaami.

12} وَاُمِّي الْهَيْئِ in Surah Maaidah

13-21} اِن اَجْرَىٰ اِلَّا in Surah Yunus one place, in Surah Hud two places, in Surah Shu'araa five (5) places, and in Surah Saba one place. In all of the above 10 places the *yaa* will be read with a *fathah* for Basri – Naafi' –Shaami and Hafs

22} اَبَانِي اِبْرَاهِيمِ in Surah Yusuf

23} دَعَانِي اِلَّا فَرَارًا in Surah Nooh, the *yaa* at both places will be read with a *fathah* for Hirmiyain– Basri –Shaami

24} وَاَحْزَنِي اِلَى اللّٰهِ in Surah Yusuf

25} وَمَا تَوْفِيقِي اِلَّا بِاللّٰهِ in Surah Hud, the *yaa* at both places will be read with a *fathah* for Naafi' – Basri –Shaami

The remaining Qurraa read all the *yaa idhaafahs* with a *sukoon*.

Note: There are 9 *yaa idhaafahs* in this type in which all the Qurraa read the *yaa* with a *sukoon*,

viz. 1} رَدَاۗٓ يَصْدُقْنِي اِنِّي in Surah Qasas

2-4} وَاَنْظُرْنِي اِلَى in Surah A'raaf, Surah Hijr and Surah Saad

5} وَاخْرَجْتَنِي اِلَى in Surah Munaafiqoon

6} ذَرَيْتَنِي اِنِّي تَبَت in Surah Ahqaaf

7} وَاَدْعُونَنِي اِلَيْهِ in Surah Yusuf

8-9} تَدْعُونَنِي اِلَيْهِ –تَدْعُونَنِي اِلَى النَّارِ both in Surah Mumin

c) Third type:

That *yaa idhaafah* after which there is a *hamzah qat'ee madhmoomah*, e.g. ائى أريد.

In all ten (10) types the *yaa* will be read with a *fathah* for Naafi' only.

The remaining Qurraa will read all ten with a *sukoon*. They are as follows:

- 1} ائى أعيذها in Surah Aali-'Imraan
- 2-3} ائى أريد – ائى أئببه both in Surah Maaidah
- 4} ائى أمرت in Surah An'aam
- 5} ائى أصيب in Surah A'raaf
- 6} ائى أشهد in Surah Hud
- 7} ائى أوف in Surah Yusuf
- 8} ائى ألقى in Surah Naml
- 9} ائى أريد in Surah Qasas
- 10} ائى أمرت in Surah Zumar

Note: ائى بعهدى أوف in Surah Baqarah and ائى أفرغ in Surah Kahf, both the *yaa* will be read with *sukoon* for all the Qurraa.

d) Fourth Type:

That *yaa idhaafah* after which there is a *hamzah wasli* with *laam ta'reef*, e.g. رئى الذى.

From the fourteen (14) places there are 9 places in which only Hamzah reads the *yaa idhaafah* with *sukoon*.

They are as follows.

- 1} رَبِّيَ الَّذِي in Surah Baqarah
- 2} رَبِّيَ الْفَوَاحِشُ in Surah A'raaf
- 3} آتَانِي الْكِتَابَ in Surah Maryam
- 4-5} عَبَادِي الصَّالِحُونَ – مَسْنَى الضَّرِّ in Surah Anbiyaa
- 6} عَبَادِي الشَّاكِرِينَ in Surah Saba
- 7} مَسْنَى الشَّيْطَانِ in Surah Saad
- 8} ارَادَنِي اللَّهُ بِضَرْ in Surah Zumar
- 9} اِنْ اَهْلَكْنِي اللَّهُ in Surah Mulk

In the remaining five (5) places together with Hamzah other Qurraa also read the *yaa idhaafah* with a *sukoon*.

They are as follows:

- 1} عَهْدِي الظَّالِمِينَ in Surah Baqarah, together with Hamzah, Hafs also reads the *yaa* with *sukoon*.
- 2} آيَاتِي الَّذِينَ يَتَكَبَّرُونَ in Surah A'raaf, together with Hamzah, Shaami also reads the *yaa* with *sukoon*.
- 3} قُلْ لِعِبَادِي الَّذِينَ آمَنُوا in Surah Ibraaheem together with Hamzah, Shaami and Kisaanee also read the *yaa* with *sukoon*.
- 4-5} يَعْبادِي الَّذِينَ اسْرَفُوا in Surah Ankaboot and يَعْبادِي الَّذِينَ آمَنُوا in Surah Zumar together, with Hamzah, Basri and Kisaanee also read the *yaa* with a *sukoon* at both places

The remaining Qurraa will read all fourteen (14) *yaa idhaafahs* with a *fathah*.

e) Fifth type:

That *yaa idhaafah* after which there is a *hamzah wasli* without *laam ta'reef*, e.g. *أنى اصطفيتك*.

In all seven (7) types, the *ikhtilaafaat* of the Qurraa are as follows:

1} *أنى اصطفيتك* in Surah A'raaf

2} *إخى اشدد* in Surah TaaHaa, in both these places Makki and Basri read the *yaa* with a *fathah*.

3-4} *ذكري أذهب* and *لنفسى أذهب* both in Surah TaaHaa, Hirniyain and Basri read the *yaa* with a *fathah*.

5} *يا ليتنى اتخذت* in Surah Furqaan, only Basri reads the *yaa* with a *fathah*.

6} *ان قومى اتخذوا* in Surah Furqaan, Naafi' –Basri and Bazzi read the *yaa* with a *fathah*.

7} *من بعدى اسمه* in Surah Saff, Hirniyain– Basri and Shu'bah read the *yaa* with a *fathah*.

f) Sixth type:

That *yaa idhaafah* after which there is any other letter of the *huroof tahajji*, e.g. *بيتى للطنافين*.

In all thirty (30) places, there is *ikhtilaaf* among the Qurraa in regards to reading the *yaa idhaafah* with a *fathah* and *sukoon*, which are as follows:

1} محيى in Surah An'aam, all the Qurraa besides Qaaloona read the *yaa* with a *fathah*, i.e. Qaaloona reads the *yaa* with a *sukoon*, hence, there will be *madd laazim* e.g. مَحْيَاً and for Warsh there will be *fathah bil khulf*, i.e. محيى and محيَاً, and also there will be *taqleel bil khulf* for Warsh as well.

2-3} وجهى للذى in Surah Aali-'Imraan and وجهى للذى in Surah An'aam, in both these places Naafi' – Shaami and Hafs read the *yaa* with a *fathah*.

4} بيتى مؤمناً in Surah Nooh, the *yaa* will be read with a *fathah* for Hishaam and Hafs.

5-6} بيتى للطائفين in Surah Baqarah and Surah Hajj, the *yaa* will be read with a *fathah* for Naafi', Hishaam and Hafs.

7-8} شركائى قالوا in Surah HaaMeem Sajdah and ورائى وكانت in Surah Maryam, at both places the *yaa* will be read with a *fathah* for Ibn Katheer only.

9} ولى دين in Surah Kaafiroon, the *yaa* will be read with a *fathah* for Naafi' – Hishaam – Hafs and Bazzi *bil khulf*.

10} وماتى لله in Surah An'aam, the *yaa* will be read with a *fathah* for Naafi' only.

11-12} صراطٍ مستقيماً in Surah An'aam and ارضى واسعة in Surah 'Ankaboot at both places the *yaa* will be read with a *fathah* for Shaami only.

13} ما لى لا ارى الهدد in Surah Naml, the *yaa* will be read with a *fathah* for Hishaam - Makki – 'Aasim and Kisaanee.

14-16} ما كان لى من علم – و لى نعمة in Surah Ibraaheem, both in Surah Saad, in all three places the *yaa* is read with a *fathah* for Hafs.

17-24} معى which comes at eight (8) places i.e.

a} معى بنى اسرائيل in Surah A'raaf, b} معى عدوا in Surah Tawbah, c-e} معى صبراً at three places in Surah Kahf, f} و نكر من معى in Surah Anbiyaa, g} ان معى ربى in Surah Shu'araa, h} معى رداً يصدقنى in Surah Qasas, in all of the above 8 places only Hafs reads the *yaa* with a *fathah*.

25} و من معى من المؤمنون and the second in Surah Shu'araa is read with a *fathah* for Warsh and Hafs.

26-27} و ليؤمنوا بى in Surah Baqarah and و ان لم تؤمنوا لى in Surah Dukhaan, at both places the *yaa* will be read with a *fathah* for Warsh only.

28} يعبادى لا خوف عليكم in Surah Zukhruf, the *yaa* will be read with a *fathah* for Shu'bah only. And for Makki – Hafs – Hamzah and Kisaanee, the *yaa* will be made *hazf* of. The remaining Qurraa i.e. Naafi' – Basri and Shaami read the *yaa* with a *sukoon*.

29} و لى فيها in Surah TaaHaa, the *yaa* will be read with a *fathah* for Warsh and Hafs.

30} و ما لى لا اعد in Surah Yaaseen, the *yaa* will be read with a *sukoon* for Hamzah, and the remaining Qurraa read it with a *fathah*.

1) That *yaa idhaafah* after which there is a *hamzah qat'ee maftoohah* e.g. ائى اعلم

Abu Ja'far reads with a *fathah* except in nine (9) places:

- | | |
|-------------------------------|---------------------------|
| 1) فاذكروني اذكركم (Baqarah) | 2) ارنى انظر (A'raaf) |
| 3) ولاتفتنى الا (Tawbah) | 4) وترحمنى اكن (Hud) |
| 5-6) اوزعنى ان (Naml, Ahqaaf) | 7) فاتبعنى اهدك (Maryam) |
| 8) ذرونى اقتل (Ghaafir) | 9) ادعونى استجب (Ghaafir) |

The remaining Qurra recite with *sukoon*.

2) That *yaa idhaafah* after which there is a *hamzah qat'ee maksoorah* e.g. يدئ اليك

Abu Ja'far reads with a *fathah* except in nine (9) places:

- | | |
|-----------------------------|-------------------------------|
| 1) انظرنى الى (A'raaf) | 2-3) فانظرنى الى (Hijr, Saad) |
| 4) يدعونى اليه (Yusuf) | 5) يصدقنى انى (Qasas) |
| 6-7) تدعونى اليه (Ghaafir) | 8) ذريتى انى (Ahqaaf) |
| 9) اخرتنى الى (Munaafiqoon) | |

The remaining Qurra recite with *sukoon*.

3) That *yaa idhaafah* after which there is a *hamzah qat'ee madhmoomah* e.g. أتى أريد

Abu Ja'far reads with a *fathah* except in two (2) places:

1) بعهدي أوف (Baqarah) 2) ءاتوني أفرغ (Kahf)

The remaining Qurra recite with *sukoon*.

4) That *yaa idhaafah* after which there is a *hamzah wasli ma'a laam ta'reef* e.g. ربّي الذي

Abu Ja'far reads with a *fathah*.

Ya'qoob and Khalaf recite with a *sukoon* except in a few places:

Ya'qoob and Khalaf recite with a *fathah* in يا عبّادي الذين ('Ankaboot and Zumar); Rawh also recites قل لعبّادي الذين (Ibraaheem) with a *fathah*.

5) That *yaa idhaafah* after which there is a *hamzah wasli bi-laa laam ta'reef* e.g. أنى اصطفيتك

Abu Ja'far reads with a *sukoon* except in four (4) places:

1) نفسي أذهب (TaaHaa) 2) ذكرى أذهب (TaaHaa)
3) قومي اتخذوا (Furqaan) 4) بعدي اسمه (Saff)

Ya'qoob reads with *sukoon* except in بعدي اسمه (Saff), and Rawh also recites قومي اتخذوا (Furqaan) with a *fathah*.

Khalaf reads with a *sukoon*.

- 6) That *yaa idhaafah* after which there is any other of the *huroof tahajji* e.g. بيتي للطائفين

Abu Ja'far reads with a *sukoon* except in six (6) places:

- 1-2) بيتي للطائفين (Baqarah, Hajj) 3) وجهي لله (Aali-'Imraan)
4) وجهي للذي (An'aam) 5) ومماتي لله (An'aam)
6) ومالي لا (Yaaseen)

Ya'qoob and Khalaf read with a *sukoon* except in *محماتي ومماتي* (An'aam).

باب مذاهبهم في الياءات الزوائد

Yaa zaaidah is that *yaa* in which there is *ikhtilaaf* among the Qurraa in regards to *hazf* and *ithbaat*.

Yaa zaaidah is of two types: a) *asliyyah* and b) *zaaidah*.

a) *Yaa asliyyah* will always be *laam kalimah*, in both *ism* and *fi'l*, e.g. المناد - يسر - يوم يات - الداع etc.

b) *Yaa zaaidah* will always be found after *laam kalimah*, e.g. و ان تعلمن - عباد - دعاء etc.

The *ikhtilaaf* in the *yaa zaaidah* according to the count of ‘Allaamah Shaatibi is sixty two (62).

This is found in four (4) types.

- 1) *Ithbaat* of the *yaa* in *haalain* i.e. during *waqf* and when reading *waslan*
- 2) *Hazf* of the *yaa* in *haalain*
- 3) *Ithbaat* in *wasl* and *hazf* in *waqf*
- 4) *Hazf* in *wasl* and *ithbaat* in *waqf*

From amongst the Qurraa Sab’ah, it is Ibn Katheer *bi-laa khilaaf* and Hishaam *bil khulf* who read with *ithbaat* in *haalain*.

For Naafi’ –Hamzah - Basri and Kisaee, there will be *ithbaat* in *wasl* only, except for Hamzah in the word اتمدونن بمال, there will be

ithbaat in *haalain*, and the remaining Qurraa read with *hazf* in *haalain*.

Below is discussed in detail the *ikhtilaafaat* among the Qurraa as regards the *yaa zaaidah*.

1} اذا يسر in Surah Fajr

2} الى الداع in Surah Qamar

3} آياته الجوار in Surah Shooraa

4} المناد من مكان in Surah Qaaf

5-7} عسى ان يهدين - ان يؤتينا خيرا in Surah Kahf

8} لنن اخرتن الى in Surah Bani Israaeel

9} الا تتبعن افصيت in Surah TaaHaa

In all of the above, Naafi' and Abu 'Amr Basri read with *ithbaat* in *wasl* only, and Makki reads with *ithbaat* in *haalain*.

The remaining Qurraa read with *hazf* in *haalain*.

10} ما كنا نبع in Surah Kahf

11} يوم يات لا تكلم in Surah Hud, in both the places Naafi' – Basri and Kisaaee read with *ithbaat* in *wasl* only.

Ibn Katheer reads with *ithbaat* in *haalain*, and the remaining Qurraa read with *hazf* in *haalain*.

12} وتقبل دعاء in Surah Ibraaheem, Warsh– Basri and Hamzah read with *ithbaat* in *wasl* only. Bazzi reads with *ithbaat* in *haalain*.

The remaining Qurraa read with *hazf* in *haalain*.

13} واتَّبِعُونِ اِهْدِكُمْ in Surah Mumin, Qaalon and Basri read with *ithbaat* in *wasl* only, and Ibn Katheer reads with *ithbaat* in *haalain*.

The remaining Qurraa read with *hazf* in *haalain*.

14} ان تَرِنِ اَنَا اَقْلَ in Surah Kahf, there will be *ithbaat* in *wasl* for Qaalon and Basri only, and for Ibn Katheer there will be *ithbaat* in *haalain*.

The remaining Qurraa read with *hazf* in *haalain*.

15} تَمْدُونَنِ بِمَالٍ in Surah Naml, for Naafi' and Basri only, there will be *ithbaat* in *wasl*.

For Ibn Katheer and Hamzah, there will be *ithbaat* in *haalain*.

The remaining Qurraa read with *hazf* in *haalain*.

16} يَوْمَ يَدْعُ دَاعٍ in Surah Qamar, there will be *ithbaat* in *wasl* for Warsh and Basri alone. For Bazzi there will be *ithbaat* in *haalain*.

The remaining Qurraa read with *hazf* in *haalain*.

17} بِالْوَالِدِ in Surah Fajr, there will be *ithbaat* in *wasl* for Warsh only.

For Bazzi there will be *ithbaat* in *haalain*, and for Qunbul there will be *ithbaat* in *wasl*, and in *waqf* there will be *khulf*, but *ithbaat* is more correct and also according to the *tareeq*.

The remaining Qurraa read with *hazf* in *haalain*.

18-19} اِكْرَمِنِ – اِهَانِنِ both in Surah Fajr, there will be *ithbaat* in *wasl* for Naafi' alone. For Bazzi there will be *ithbaat* in *haalain*. For Basri there will be *ithbaat* in *wasl bil khulf*, but *hazf* will be *awlaa*.

The remaining Qurraa read with *hazf* in *haalain*.

20} فما آتانى الله in Surah Naml, there will be *ithbaat* in *wasl* with *fathah* of the *yaa* for Naafi – Basri and Hafs. When making *waqf* for the above Qurraa it will be permissible either to make *ithbaat* or *hazf*. However, for Warsh there will only be *hazf* when making *waqf*. The remaining Qurraa read with *hazf* in *haalain*.

Note: This is the only *yaa zaaidah* for Hafs.

21-22} جفان كالجواب in Surah Saba and العاكف فيه و الباد in Surah Hajj, there will be *ithbaat* in *wasl* for Warsh and Basri only.

For Ibn Katheer there will be *ithbaat* in *haalain*.

The remaining Qurraa read with *hazf* in *haalain*.

23-24} فهو المهتد in Surah Bani Israaeel and Surah Kahf, there will be *ithbaat* in *wasl* for Naafi’ and Basri alone.

The remaining Qurraa read with *hazf* in *haalain*.

25} ومن اتبعن in Surah Aali-‘Imraan, there will be *ithbaat* in *wasl* for Naafi’ and Basri only.

The remaining Qurraa read with *hazf* in *haalain*.

26} ثم كيدون in Surah A’raaf, there will be *ithbaat* in *wasl* for Basri.

For Hishaam there will be *khulf*.

Note: The fact here is that for Hishaam there will be *ithbaat* only.

And the *khulf* which is mentioned by ‘Allaamah Shaatibi is not correct according to his *tareeq*, and there will only be *ithbaat* in *haalain* for Hishaam as is discussed in Ghaythun-Naf’.

The remaining Qurraa read with *hazf* in *haalain*.

27} حتى توتون موثقًا in Surah Yusuf, there will be *ithbaat* in *haalain* for Ibn Katheer. For Basri there will be *ithbaat* in *wasl*.

The remaining Qurraa read with *hazf* in *haalain*.

28} فلا تسئلن in Surah Hud, there will be *ithbaat* in *wasl* for Warsh and Basri only.

The remaining Qurraa read with *hazf* in *haalain*.

29-34} بما اشركتمون من قبل in Surah Hud, ولا تخزون في ضيفي in Surah Ibraaheem, واتقون يا اولى الالباب in Surah An'aam, وقد هدان ولا اخاف in Surah Baqarah, واخشون ولا in Surah Maaidah, وخافون ان in Surah Aali-'Imraan in all of the above there will be *ithbaat* in *wasl* for Basri.

The remaining Qurraa read with *hazf* in *haalain*.

35} من يتقى و يصبر in Surah Yusuf, there will be *ithbaat* in *haalain* for Qunbul alone.

The remaining Qurraa read with *hazf* in *haalain*.

36} الكبير المتعال in Surah Ra'd, there will be *ithbaat* in *haalain* for Ibn Katheer.

The remaining Qurraa read with *hazf* in *haalain*.

37-38} لينذر يوم التلاق and يوم التناد in Surah Mumin in both these places, there will be *ithbaat* in *wasl* for Naafi', but for Qaaloona there is *hazf* in *haalain* also, which is in accordance to the *tareeq*. From the above it is ascertained that for Qaaloona there is *khulf* when

reading *waslan*. But in reality there is only *hazf* in *haalain* for Qaalon.

For Ibn Katheer there will be *ithbaat* in *haalain*.

The remaining Qurraa read with *hazf* in *haalain*.

39-40} دعوة الداع اذا دعان both in Surah Baqarah, there will be *ithbaat* in *wasl* for Warsh and Basri only. For Qaalon there is *khulf* when reading *waslan*, i.e. he reads with *hazf* and *ithbaat*, but *hazf* is more famous for him, and *waqfan* for him there will be only *hazf*.

The remaining Qurraa read with *hazf* in *haalain*.

ان in Surah Saaffaat, وان كدت لتردين in Surah Mulk, كيف نذير {41-59} عذابي و نذر both in Surah Dukhaan, وان لم تؤمنوا لى فاعتزلون وترجمون six places in Surah Qamar, وخاف وعيد in Surah Ibraaheem, فحق وعيد and من يخاف وعيد both in Surah Qaaf, ولا ينفذون in Surah Yaaseen, وكيف كان نكير in Surah Hajj, وكيف كان نكير in Surah Saba, ونكير اولم يروا, ونكير الم تر ان الله in Surah Faatir, and in Surah Mulk.

In all of the above 19 places there will be *ithbaat* in *wasl* for Warsh only.

The remaining Qurraa read with *hazf* in *haalain*.

60} فبشر عبائى الذين in Surah Zumar, there is *ithbaat* in *wasl* for Soosi alone with *fathah* of the *yaa* i.e. عبائى الذين, and when making *waqf* there will be two *wujooh*; a} *iskaan* of the *yaa* and *ithbaat* i.e. عبائى b} *hazf* of the *yaa* and *iskaan* i.e. عبأء, this second *wajh* is the

preferred one and accordance to the *tareeq*. (Via the Shaatibiyyah, only *ithbaat* is read.)

The remaining Qurraa read with *hazf* in *haalain*.

61} واتبعون هذا in Surah Zukhruf for Basri alone there is *ithbaat* in *wasl*.

The remaining Qurraa read with *hazf* in *haalain*.

62} يرتع و يلعب in Surah Yusuf, there is *ithbaat bil khulf* for Qunbul alone i.e. in both *wasl* and *waqf* there is *ithbaat* and *hazf*. But according to his *tareeq* from Ibn Mujaahid, there will be only *hazf* in *haalain*. (Via the Shaatibiyyah, *ithbaat* in *wasl* and *hazf* in *waqf* only is read.)

The remaining Qurraa read with *hazf* in *haalain*.

فلا تسئلنى عن شيء in Surah Kahf for Ibn Zakwaan alone, there is *ithbaat bil khulf* i.e. in both *wasl* and *waqf*, there is *ithbaat* and *hazf*.

However, according to his *tareeq* too there will be *ithbaat* only.

(We recited with *khulf* in *haalain* via the Shaatibiyyah.)

For the remaining Qurraa there will be *hazf* in *haalain*.

In ان يهدينى سواء السبيل in Surah Qasas, there is *ithbaat* in *haalain* for all the Qurraa.

Note: The words *ان يهدينى سواء السبيل* and *فلا تسئلنى عن شىء* are not included in this باب, therefore they have not been counted.

There are thirty-nine (39) places where Ibn Wirdaan reads this *yaa* with *ithbaat* in *wasl*:

- | | |
|-----------------------------|-------------------------------------|
| 1-3) الداع (Baqarah, Qamar) | 4) دعان (Baqarah) |
| 5) واتقون ياأولي (Baqarah) | 6) اتبعن وقل (Aali-‘Imraan) |
| 7) وخافون (Aali-‘Imraan) | 8) واخشون (Maaidah) |
| 9) وقد هدىن (An’aam) | 10) كيدون (A’raaf) |
| 11) فلا تسئلن (Hud) | 12) ولا تخزون (Hud) |
| 13) يأت (Hud) | 14) توتون (Yusuf) |
| 15) أشركتمون (Ibraaheem) | 16) دعاء (Ibraaheem) |
| 17) أخرتن (Bani Israaeel) | 18-19) المهتد (Bani Israaeel, Kahf) |
| 20) يهدين (Kahf) | 21) ترن (Kahf) |
| 22) يوتين (Kahf) | 23) نبع (Kahf) |
| 24) تعلمن (Kahf) | 25) الا تتبعن (TaaHaa) |
| 26) الباد (Hajj) | 27) أتمدونن (Naml) |
| 28) ءاتن الله (Naml) | 29) يردن (Yaaseen) |
| 30) التلاق (Mumin) | 31) التناد (Mumin) |
| 32) اتبعون (Mumin) | 33) الجوار (Shooraa) |
| 34) واتبعون (Zukhruf) | 35) يعباد (Zukhruf) |
| 36) المناد (Qaaf) | 37) يسر (Fajr) |
| 38) أكرمن (Fajr) | 39) أهانن (Fajr) |

Note: The *yaa* in the words *لا تتبعن الله*, *لا تتبعن* and *يردن* (number 25, 28, and 29) will be recited with *fathah*.

Note: The *yaa* in the words *يعباد*, *يردن*, and *لا تتبعن* (number 25, 29, and 35) will be recited with *ithbaat* in *haalain*.

Ibn Jammaaz is the same as Ibn Wirdaan except in *التناد* and *التلاق* (number 30 and 31). Ibn Wirdaan reads *التناد* and *التلاق* with *hazf*, i.e. without a *yaa*.

There are one hundred and seventeen (117) places where Ya'qoob reads this *yaa* with *ithbaat* in *haalain*:

1-2) *فارهبون* (Baqarah, Nahl)

3-6) *فاتقون* (Baqarah, Nahl, Zumar, Muminoon)

7) *ولا تكفرون* (Baqarah)

8-10) *الداع* (Baqarah, Qamar)

11) *دعان* (Al-Baqarah)

12) *واتقون* (Baqarah)

13) *اتبعن* (Aali-'Imraan)

14-24) *وأطيعون* (Aali-'Imraan, Shu'araa, Zukhruf, Nooh)

25) *وخافون* (Aali-'Imraan)

26) *واخشون* (Maaidah)

27) *هدين* (An'aam)

28) *كيدون* (A'raaf)

29-31) *تنظرون* (A'raaf, Yunus, Hud)

32) *فلا تسئلن* (Hud)

33-34) ولا تخزون (Hud, Al-Hijr)	35) يأت (Hud)
36) فأرسلون (Yusuf)	37) ولا تقربون (Yusuf)
38) توتون (Yusuf)	39) تفندون (Yusuf)
40) المتعال (Ra'd)	41) متاب (Ra'd)
42-44) عقاب (Ra'd, Saad, Mumin)	45) مناب (Ra'd)
46-48) وعيد (Ibraaheem, Qaaf)	49) أشركتمون (Ibraaheem)
50) دعاء (Ibraaheem)	51) فلا تفضحون (Bani Israaeel)
52) أخرتن (Bani Israaeel)	53-54) المهتد (Bani Israaeel, Kahf)
55) يهدين (Kahf)	56) ترن (Kahf)
57) يوتين (Kahf)	58) نبيغ (Kahf)
59) تعلمن (Kahf)	60) ألا تتبعن (Taahaa)
61-63) فاعبدون (Anbiaa, 'Ankaboot)	64) فلا تستعجلون (Anbiaa)
65) والباد (Hajj)	66-69) نكير (Hajj, Saba, Faatir, Mulk)
70-72) كذبون (Muminoon, Shu'araa)	73) يحضرون (Muminoon)
74) ارجعون (Muminoon)	75) ولا تكلمون (Muminoon)
76-77) يكذبون (Shu'araa, Qasas)	78-79) يقتلون (Shu'araa, Qasas)
80-82) سيهدين (Shu'araa, Saaffaat, Zukhruf)	83) يهدين (Shu'araa)
84) ويسقين (Shu'araa)	85) يشفين (Shu'araa)

86) يحيين (Shu'araa)	87) تشهدون (Naml)
88) أتمدون (Naml)	89) كالجواب (Saba)
90) ولا ينفذون (Yaaseen)	91) فاسمعون (Yaaseen)
92) لتردين (Saaffaat)	93) عذاب (Saad)
94) التلاق (Mumin)	95) التناد (Mumin)
96) اتبعون (Mumin)	97) الجوار (Shooraa)
98) واتبعون (Zukhruf)	99) ترجمون (Dukhaan)
100) فاعتزلون (Dukhaan)	101) المناد (Qaaf)
102) ليعبدون (Zaariyaat)	103) يطعمون (Zaariyaat)
104) فلا يستعجلون (Zaariyaat)	105-110) نذر (Qamar)
111) نذير (Mulk)	112) فكيدون (Mursalaat)
113) يسر (Fajr)	114) بالواد (Fajr)
115) أكرمن (Fajr)	116) أهانن (Fajr)
117) دين (Kaafiroon)	

Note: In يُعباد (فاتقون) in Surah Zamar, only Ruwais reads the *yaa* with *ithbaat* in *haalain*.

Note: In ءاتن in Surah Naml, Rawh reads the *yaa* with *ithbaat* only in *waqf*.

باب التكبير

(This chapter is an annex to Al-Mujtaba.)

When completing a *khatam* of the Qur'aan, *takbeer* has been narrated from Imaam Ibn Katheer, with *khulf* for Imaam Qunbul. Via the Shaatibiyyah, it is only from Surah Dhuhaa to Surah Naas.

Ruling: It is sunnah to recite it when completing a *khatam*, be it in salaah or out of salaah. However, it is not part of the Qur'aan. Thus, it was left out from the manuscripts of the Qur'aan, including the Makki manuscript. Accordingly, leaving out the *takbeer* when reciting for Ibn Katheer will not result in deficiency in the *riwaayah*.

Wordings: There are three forms in which the *takbeer* may be recited:

1. الله أكبر
2. لا إله إلا الله والله أكبر
3. لا إله إلا الله والله أكبر والله الحمد

Note: From the *tareeq* of Shaatibiyyah, only the first one, i.e. *takbeer* only, has been narrated. However, the practice of the Qurraa since the early days has been on reciting all three.

Note: When reciting with the second and third form, it is necessary to join the phrases together, i.e. the *tahleel* and the *takbeer* or the *tahleel*, *takbeer* and *tahmeed*. It is also necessary to maintain the sequence in them. Hence, *takbeer* cannot be recited before the *tahleel*. Likewise, the *tahmeed* cannot be recited before the *tahleel* or the *takbeer*. It is also incorrect to suffice on the *takbeer* and *tahmeed* without reciting the *tahleel* before them.

Note: When reciting the *tahleel*, one may stretch the لا for the duration of *qasr* or *tawassut*. However, *qasr* is according to the *tareeq*.

Note: The normal rules of Arabic and Tajweed will apply when joining the word الله with what is before it, e.g. the word فارغِب will be given a *kasrah* when joined to the *takbeer*.

Where: *Takbeer* will be read from Surah Dhuhaa to Naas. However, there are two views as to whether it is to be recited before the surahs are after:

1. *Takbeer* will start from the beginning of Surah Dhuhaa and finish at the beginning of Surah Naas.
2. *Takbeer* will start from the end of Surah Dhuhaa and finish at the end of Surah Naas.

Hence, when both views are put together, there are seven permissible *wajhs*:

1. *Wasl* of *takbeer* with *basmalah*, *qat'* of *basmalah* from the beginning of the next surah
2. *Wasl* of *takbeer* with *basmalah*, *wasl* of *basmalah* with the beginning of the next surah
3. *Wasl* of the end of the previous surah with *takbeer*, *qat'* between *takbeer* and *basmalah*, *qat'* between *basmalah* and the beginning of the next surah
4. *Wasl* of the end of the previous surah with *takbeer*, *qat'* between *takbeer* and *basmalah*, *wasl* of *basmalah* with the beginning of the next surah
5. *Qat'* between the previous surah and *takbeer*, *qat'* between *takbeer* and *basmalah*, *wasl* of *basmalah* with the beginning of the next surah
6. *Wasl* of the previous surah with *takbeer*, *wasl* of *takbeer* with *basmalah*, *wasl* of *basmalah* with the beginning of the next surah
7. *Qat'* between the previous surah and *takbeer*, *qat'* between *takbeer* and *basmalah*, *qat'* between *basmalah* and the beginning of the next surah

The first two are considering the first view, i.e. *takbeer* is recited before the surahs. The second two are considering the second views, i.e. *takbeer* is recited after the surah. The remaining three may be for either of the views.

Note: Between Surah Lail and Surah Dhuhaa, the third and fourth *wajhs* are not permissible.

Note: Between Surah Naas and Surah Faatihah, the first and second *wajhs* are not permissible.

This booklet has been translated from Ihyaaul Ma'aani, which is written by Qaari Zaheeruddeen of Azamgarh, India, with slight variations, in order to simplify the *qawaa'id* for those students intending to study the science of Qira'at.

Any constructive criticism and input is most welcome.

I dedicate this book to my Ustaadh, Qaari Ahmedullah Bhagalpuri who is the head ustaadh of Qira'at in Dabel, Gujarat, India.

May Allaah عز وجل accept this humble effort.

(Qaari) Ismail Essack

Azaadville

14 May 2007 – 25 Rabee'ul Aakhir 1428

Third Edition

This footnote on Qaari Ismail's work has been compiled in order to simplify the *qawaa'id* for those intending to study the Thalaathah alongside with the Sab'ah.

Any constructive criticism and input is most welcome.

I dedicate this book to my teachers and students.

May Allaah عز وجل accept this humble effort.

(Qaari) Muajul I. Chowdhury

Astoria, New York, USA

14 May 2019 – 9 Ramadhaan 1440

Brief Biography of Qaari Muajul I. Chowdhury

(This has been added upon the command of an esteemed teacher.)

Mufti Muajul Islam Chowdhury's initial Islamic education started in his home-state of New York at the Astoria Islamic Center with the memorization of the Qur'aan. Upon completing his memorization in 2008, he pursued his passion for Qur'aan recitation by studying the various modes of recitation (Qiraa'ah). He is authorized in the Ten Greater Readings ('Asharah Kubraa) as well as the Four Non-Canonical Readings (Shaadh). Mufti Muajul Islam's desire for continued education of the Qur'aan and the broader Islamic sciences led him to Madrasah Arabia Islamia in Azaadville, South Africa, where he enrolled in the 'Aalimiyyah program (BA). There he received authorization in Hadith and other disciplines from many erudite scholars such as 'Allamah Fadhlur Rahman A'zami (may Allaah preserve him).

Upon graduation from the rigorous seven-year course in 2017, he enrolled in a course (MA) at the Darul Iftaa Mahmudiyah (Durban, South Africa) to specialize in the field of issuing legal verdicts (iftaa) under Mufti Ebrahim Desai (may Allaah protect him). There he also completed qadhaa (judicial) training and served as jury at the Darul Qadhaa of the Jamiatul Ulama KZN. He also received a diploma in Islamic Finance and Economics from the Darul Iftaa. While in South Africa, Mufti Muajul Islam also trained to be a chaplain and a counsellor.

Mufti Muajul Islam has received many notable awards including the US President's Award for Educational Excellence.

Mufti Muajul Islam returned to New York in 2019, and he currently serves in various capacities at Masjid al-Ikhlās in Astoria. He is a member of the AskImam team, DarulFiqh team and the American Fiqh Academy.

تَمَّتْ بِالْخَيْرِ

بِعَوْنِ اللَّهِ